

THE  
MISSIONARY HERALD  
OF THE  
AMERICAN BOARD.

VOL. LVIII.

NOVEMBER, 1862.

No. 11.

*American Board of Commissioners for Foreign Missions.*

ANNUAL MEETING OF THE BOARD.

THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS held its Fifty-third Annual Meeting at Springfield, Massachusetts, in the City Hall, commencing Tuesday, October 7, at 4 o'clock, P. M., and closing Friday, October 10 at 11 o'clock, A. M.

CORPORATE MEMBERS PRESENT.

*Maine.*

William T. Dwight, D. D.  
John W. Chickering, D. D.  
George E. Adams, D. D.  
William W. Thomas, Esq.

*New Hampshire.*

Zedekiah S. Barstow, D. D.  
John K. Young, D. D.  
Nathaniel Bouton, D. D.  
Hon. William Haile.

*Vermont.*

Silas Aiken, D. D.  
Willard Child, D. D.  
Benjamin Labaree, D. D.  
Rev. Joseph Steele.  
Lewis H. Delano, Esq.

*Massachusetts.*

John Tappan, Esq.  
Henry Hill, Esq.  
Rufus Anderson, D. D.  
Rev. David Greene.  
Charles Stoddard, Esq.  
Rev. Sylvester Holmes.  
Aaron Warner, D. D.

Mark Hopkins, D. D., LL. D.  
Horatio Bardwell, D. D.  
Ebenezer Alden, M. D.  
Richard S. Storrs, D. D.  
Hon. Samuel Williston.  
Rev. Selah B. Treat.  
Henry B. Hooker, D. D.  
Hon. Linus Child.  
Samuel M. Worcester, D. D.  
Andrew W. Porter, Esq.  
Hon. Samuel H. Walley.  
Augustus C. Thompson, D. D.  
Hon. William T. Eustis.  
Hon. John Aiken.  
John Todd, D. D.  
Seth Sweetser, D. D.  
James M. Gordon, Esq.  
Alpheus Hardy, Esq.  
Hon. Reuben A. Chapman.  
William S. Southworth, Esq.

*Rhode Island,*

Thomas Shepard, D. D.  
John Kingsbury, LL. D.

*Connecticut.*

Joel Hawes, D. D.  
Mark Tucker, D. D.  
Hon. Seth Terry.

Alvan Bond, D. D.  
 Leonard Bacon, D. D.  
 Joel H. Linsley, D. D.  
 Rev. David L. Ogden.  
 Gen. William Williams.  
 Samuel W. S. Dutton, D. D.  
 George Kellogg, Esq.  
 Hon. William A. Buckingham.  
 Lucius Barbour, Esq.  
 Elisha L. Cleaveland, D. D.

*New York.*

Reuben H. Walworth, LL. D.  
 Hon. Charles W. Rockwell.  
 Charles Mills, Esq.  
 William Adams, D. D.  
 Ansel D. Eddy, D. D.  
 William Patton, D. D.  
 Calvin T. Hulburd, Esq.  
 Simeon Benjamin, Esq.  
 Walter S. Griffith, Esq.  
 Henry Smith, D. D.  
 George W. Wood, D. D.  
 Asa D. Smith, D. D.  
 Oliver E. Wood, Esq.  
 Rev. Montgomery S. Goodale.  
 Walter Clarke, D. D.  
 Ray Palmer, D. D.  
 Philemon H. Fowler, D. D.  
 Jacob M. Schermerhorn, Esq.  
 William E. Dodge, Esq.  
 James W. McLane, D. D.  
 William A. Booth, Esq.  
 Simeon B. Chittenden, Esq.

*New Jersey.*

David H. Riddle, D. D.  
 Benjamin C. Taylor, D. D.  
 Rev. Thornton A. Mills.  
 Lyndon A. Smith, M. D.

*Pennsylvania.*

Rev. Albert Barnes.  
 Samuel H. Perkins, Esq.  
 James W. Weir, Esq.

*Ohio.*

T. P. Handy, Esq.

*Illinois.*

William H. Brown, Esq.

**HONORARY MEMBERS PRESENT.**

*Maine.*

Rev. Edward W. Gilman, Bangor.  
 Rev. Edwin Johnson, do.  
 Rev. Joseph Bartlett, Buxton.  
 Rev. G. W. Cressey, do.

Rev. John O. Fiske, Bath.  
 Rev. S. H. Keeler, Calais.  
 Rev. A. E. Ives, Castine.  
 Rev. John C. Adams, Falmouth.  
 Rev. Calvin Chapman, Foxcroft.  
 Rev. W. Warren, Gorham.  
 Rev. F. E. Fellows, Kennebunk.  
 Rev. Francis Norwood, Phipsburg.  
 Rev. A. C. Dennison, Portland.

*New Hampshire.*

Rev. William Clark, Amherst.  
 Rev. Josiah E. Davis, do.  
 Rev. H. O. Howland, Chester.  
 Nathan K. Abbott, Concord.  
 Francis N. Fisk, do.  
 Rev. Alvan Tobey, Durham.  
 Rev. Roger M. Sargent, Farmington.  
 Rev. A. W. Fiske, Fisherville.  
 Rev. William L. Gaylord, Fitzwilliam.  
 Rev. Charles Cutter, Francestown.  
 Rev. William T. Savage, Franklin.  
 Rev. S. P. Leeds, Hanover.  
 Rev. J. M. R. Eaton, Henniker.  
 Rev. P. B. Day, Hollis.  
 Rev. E. W. Cook, Hopkinton.  
 Rev. Prescott Fay, Lancaster.  
 Rev. G. Lyman, Marlborough.  
 Rev. Daniel Goodwin, Mason.  
 Rev. Edwin J. Hart, Merrimac.  
 Rev. Edward C. Miles, Stratham.  
 Rev. N. Barbour, Sullivan.  
 C. P. Locke, do.  
 Rev. J. M. Stow, Walpole.  
 Rev. J. P. Humphrey, Winchester.  
 Rev. S. H. Riddel, Tamworth.

*Vermont.*

T. Henry Johnson, Bethel.  
 John Howe, Jr., Brandon.  
 Rev. David Perry, Brookfield.  
 Rev. B. F. Foster, Dummerston.  
 Rev. J. G. Hale, East Pawlet.  
 Rev. John Bowers, East St. Johnsbury.  
 Rev. Walter Barton, Grafton.  
 Rev. R. S. Cushman, Manchester.  
 Rev. James T. Hyde, Middlebury.  
 Freeman Hayes, Newbury.  
 Rev. Austin Hazen, Norwich.  
 Rev. Azariah Hyde, Pawlet.  
 Rev. T. M. Dwight, Putney.  
 C. B. Drake, D. D., Royalton.  
 Rev. Lewis Grout, Saxton's River.  
 Rev. George B. Tolman, Sheldon.  
 Rev. J. W. Chickering, Jr., Springfield.  
 Rev. Charles Scott, Troy.  
 Rev. M. P. Parmelee, Underhill.  
 Rev. C. C. Parker, Waterbury.  
 Rev. Moses Kimball, Weathersfield.

Rev. Alfred Stevens, Westminster.  
 Rev. Stephen Harris, Windham.  
 Rev. E. H. Byington, Windsor.  
 Jason Steele, do.  
 Rev. N. Bishop, do.  
 Rev. Joseph Chandler, West Brattleboro'.  
 Rev. William Clark, do.  
 Rev. H. Wellington, West Hartford.  
 Rev. J. P. Stone, West Randolph.

*Massachusetts.*

Rev. William M. Birchard, Agawam.  
 Rev. Ralph Perry, do.  
 Rev. David Eastman, Amherst.  
 Rev. J. H. M. Leland, do.  
 Rev. J. Q. A. Edgell, Andover.  
 Rev. Willard Brigham, Ashfield.  
 S. Knowlton, Auburn.  
 Rev. I. R. Worcester, Auburndale.  
 Charles Scudder, Boston.  
 Thomas Thwing, do.  
 Daniel T. Coit, M. D., do.  
 Charles Pitkin, do.  
 Peter Hobart, Jr., do.  
 Edward B. Huntington, do.  
 William Brown, do.  
 Rev. L. B. Rockwood, do.  
 Rev. J. P. Bixby, do.  
 Rev. Daniel Tenney, do.  
 Rev. H. M. Dexter, do.  
 Rev. I. P. Warren, do.  
 Rev. T. N. Haskell, do.  
 Rev. Henry Blake, Belchertown.  
 Rev. W. A. Houghton, Berlin.  
 Rev. C. J. Hinsdale, Blandford.  
 Rev. Charles M. Hyde, Brimfield.  
 Alured Homer, do.  
 Owen C. Howe, Brookfield.  
 Rev. J. Pomeroy, Charlemont.  
 Rev. A. P. Johnson, do.  
 Rev. Isaac P. Langworthy, Chelsea.  
 C. A. Richardson, do.  
 Francis Warriner, Chester.  
 Rev. E. B. Clark, Chicopee.  
 Rev. L. H. Cone, do.  
 Rev. Roswell Foster, do. Falls.  
 George S. Taylor, do.  
 Rev. Frederick A. Reed, Cohasset.  
 Asa Howland, Conway.  
 Rev. G. M. Adams, do.  
 Rev. J. J. Dana, Cummington.  
 Rev. E. L. Clark, Dalton.  
 R. Crawford, D. D., Deerfield.  
 Rev. T. T. Munger, Dorchester.  
 Joseph Copp, do.  
 Rev. H. Pratt, Dudley.  
 Rev. Hervey Smith, Easthampton.  
 Rev. A. M. Colton, do.  
 Rev. A. D. Stowell, East Granville.

E. Russell, D. D., East Randolph.  
 Henry Forbes, Enfield.  
 Leonard Woods, do.  
 Rufus D. Woods, do.  
 Rev. J. M. Bacon, Essex.  
 Edward Buffington, Fall River.  
 Richard Borden, do.  
 Morton Eddy, do.  
 J. A. Crane, do.  
 Rev. John C. Paine, Gardner.  
 Rev. S. M. Plimpton, Globe Village.  
 Rev. William Miller, Grafton.  
 Francis Whiting, Great Barrington.  
 Rev. H. Winslow, do.  
 Rev. D. Butler, Groton.  
 Rev. John Dodge, Harvard.  
 Rev. Martyn Tupper, Hardwick.  
 Eleazar Porter, Hadley.  
 Rev. Rowland Ayres, do.  
 Rev. R. H. Seeley, Haverhill.  
 Rev. Henry Seymour, Hawley.  
 Rev. C. Brewster, Haydenville.  
 William P. Paine, D. D., Holden.  
 Rev. J. T. Tucker, Holliston.  
 Rev. Cyrus W. Allen, Hubbardston.  
 Rev. T. Walker, Huntington.  
 N. P. Lamson, Jamaica Plain.  
 Rev. George Ford, Lancaster.  
 Rev. Marcus Ames, do.  
 N. Gale, D. D., Lee.  
 Charles A. Denny, Leicester.  
 Rev. H. J. Richardson, Lincoln.  
 David Booth, Longmeadow.  
 Rev. David M. Bean, Lowell.  
 James Bimcher, do.  
 Rev. J. E. Rankin, do.  
 Rev. William A. Mandell, Lunenburg.  
 Rev. D. Sanford, Medway.  
 Nathaniel Eddy, Middleboro'.  
 Rev. E. Y. Garrette, Millbury.  
 Rev. Frederick Alvord, Monson.  
 Rev. Eli Moody, Montague.  
 Rev. Daniel Wight, Jr., Natick.  
 Rev. T. Stowe, New Bedford.  
 T. R. Dennison, do.  
 Cornelius Davenport, do.  
 Rev. John H. Gurney, New Braintree.  
 Rev. R. T. Searle, New Marlboro'.  
 S. J. Spaulding, D. D., Newburyport.  
 Rev. M. B. Angier, do.  
 Daniel Pingry, do.  
 Rev. J. W. Wellman, Newton Corner.  
 J. N. Bacon, do.  
 Zachary Eddy, D. D., Northampton.  
 Rev. S. Hine, Northbridge.  
 L. H. Cook, North Andover.  
 Rev. W. C. Foster, North Becket.  
 David Howard, North Bridgewater.  
 Rev. Christopher Cushing, N. Brookfield.  
 Rev. W. H. Beaman, North Hadley.

Rev. S. L. Rockwood, North Weymouth.

Rev. Francis N. Peloubet, Oakham.

J. Vaill, D. D., Palmer.

Rev. Samuel W. Barnum, Phillipston.

Calvin Martin, Pittsfield.

W. Robinson, do.

W. P. Warriner, do.

Rev. Solomon Clark, Plainfield.

Rev. W. W. Woodworth, Plymouth.

T. Gordon, M. D., do.

Rev. E. P. Thwing, Quincy.

Rev. W. Barrows, Reading.

Rev. David Bremner, Rockport.

Rev. John Pike, Rowley.

Rev. Edwin Seabury, Roxbury.

Rev. Alexander J. Sessions, Salem.

Rev. Levi Brigham, Saugus Center.

Rev. J. H. Pettingell, Saxonville.

Rev. W. F. Loomis, Shelburne Falls.

Rev. A. J. Clapp, Shutesbury.

Rev. D. T. Packard, Somerville.

Rev. Thomas H. Rood, Southwick.

Rev. S. G. Buckingham, Springfield.

Samuel Osgood, D. D., do.

W. B. Calhoun, do.

George Merriam, do.

Charles Merriam, do.

Homer Merriam, do.

Rev. H. M. Parsons, do.

Rev. N. H. Eggleston, Stockbridge.

Rev. A. H. Dashiell, Jr., do.

Ransom Dickerson, Sunderland.

N. G. Trow, do.

Elihu Smith, do.

Rev. George Lyman, Sutton.

Rev. H. L. Edwards, South Abington.

Rev. D. A. Strong, South Deerfield.

Rev. Richard Knight, South Hadley.

Rev. Hiram Mead, do.

Moses Montague, do.

F. Vinton, do.

Rev. S. Clark, South Natick.

Rev. S. H. Hayes, South Weymouth.

L. Sabin, D. D., Templeton.

Rev. J. W. Tuck, Thorndike.

Rev. E. W. Noble, Truro.

William C. Capron, Uxbridge.

Rev. E. G. Thurber, Walpole.

Rev. Dorus Clarke, Waltham.

Rev. A. E. Perkins, Ware.

Lewis Demmond, do.

John Bowdoin, do.

Benjamin Eaton, do.

Joseph Hartwell, do.

William Hyde, do.

John Tolman, do.

Orrin Sage, do.

Otis Lane, do.

Rev. S. S. Smith, Warren.

Rev. Roger C. Hatch, Warwick.

Rev. E. H. Blanchard, Warwick.

Rev. J. H. Dodge, Wendell.

E. Davis, D. D., Westfield.

I. H. Stowe, do.

Rev. E. R. Hodgman, Westford.

John S. Cobb, Weymouth.

James H. Fitts, West Boylston.

Rev. D. Foster, West Newbury.

Rev. J. H. Patrick, West Newton.

Rev. I. N. Tarbox, do.

E. B. Foster, D. D., West Springfield.

Rev. M. Harrington, do.

Horace Smith, do.

Edward Southworth, do.

Rev. Lewis F. Clark, Whitinsville.

Rev. J. P. Skeele, Wilbraham.

William B. Hill, Wilkinsville.

Rev. E. Y. Swift, Williamsburg.

Rev. A. Ballard, Williamstown.

Rev. John S. Whitman, do.

Alfred O. Treat, Williams College.

Charles R. Treat, do.

Rev. A. P. Marvin, Winchendon.

E. H. Sanford, Worcester.

Seth Caldwell, do.

Rev. J. H. Bisbee, Worthington.

#### *Rhode Island.*

Rev. Francis Horton, Barrington.

Rev. O. F. Otis, Chepachet.

Anson Holman, Forestdale.

Rev. Lyman Whiting, Providence.

Rev. E. A. Buck, Slatersville.

Rev. John Churchill, Woodbury.

#### *Connecticut.*

Rev. A. L. Frisbie, Ansonia.

Rev. John E. Elliott, Barkhamstead.

Rev. E. W. Robinson, Bethany.

George W. Shelton, Birmingham.

Rev. Israel Hills, Bolton.

Rev. N. S. Hunt, Bozrah.

Rev. J. G. Miller, Branford.

R. B. Lacey, Bridgeport.

Rev. L. Griggs, Bristol.

Rev. John G. Baird, Center Brook.

Rev. Francis Williams, Chaplin.

Rev. Charles Little, Cheshire.

Rev. E. J. Doolittle, Chester.

Rev. Archibald Geikie, Colebrook.

Rev. L. Curtis, Colchester.

Rev. Frederick D. Avery, Columbia.

George A. Calhoun, D. D., Coventry.

Rev. S. G. Coe, Danbury.

Rev. Wm. W. Davenport, Danielsonville.

Rev. H. A. Russell, East Hampton.

Philo Bevin, do.

Rev. Timothy A. Hazen, East Windsor.

Rev. F. Munson, do.



Rev. J. E. Tyler, East Windsor Hill.  
 E. A. Lawrence, D. D., do.  
 R. G. Vermilye, D. D., do.  
 William Thompson, D. D., do.  
 Rev. N. H. Wells, East Granby.  
 Rev. Isaac Parsons, East Haddam.  
 Rev. Hiram Day, East Hartford.  
 Rev. Charles Hyde, Ellington.  
 Rev. Thos. K. Fessenden, do.  
 Rev. James A. Gallup, Essex.  
 Rev. George D. Folsom, Fairhaven.  
 Rev. Thomas Tallman, Groton.  
 Rev. R. P. Stanton, Greenville.  
 Rev. William H. Gilbert, Granby.  
 Rev. John Horton, Hartford.  
 Barzillai Hudson, do.  
 George W. Root, do.  
 Horace Bushnell, D.D., do.  
 Rev. Charles Bullard, do.  
 Thomas L. Brown, Hebron.  
 Rev. Henry W. Jones, Hadlyme.  
 Rev. Winthrop H. Phelps, Hitchcockville.  
 Rev. J. A. McKinstry, Harwinton.  
 Rev. T. L. Shipman, Jewett City.  
 Rev. Hiram Bell, Killingworth.  
 Rev. Evarts Scudder, Kent.  
 Rev. D. S. Brainerd, Lyme.  
 Rev. John Avery, Lebanon.  
 Rev. Timothy Tuttle, Ledyard.  
 Rev. Jeremiah Taylor, Middletown.  
 Rev. J. L. Dudley, do.  
 Rev. O. H. White, Meriden.  
 Rev. A. J. Pike, Marlboro'.  
 Rev. W. R. Long, Mystic Bridge.  
 Rev. L. Perrin, New Britain.  
 Rev. L. M. Goodell, do.  
 Rev. Edwin Hall, New Hartford.  
 Rev. David Murdock, do.  
 Rev. F. A. Spencer, do.  
 Rev. Hubbard Beebe, New Haven.  
 Rev. Chauncey Goodrich, do.  
 Rev. Hiram Bingham, do.  
 David B. Lyman, Jr., do.  
 Charles A. Judson, do.  
 Rev. N. Coe, do.  
 Thomas P. Field, D. D., New London.  
 Henry P. Haven, do.  
 Rev. Joseph Hurlbut, do.  
 Rev. William H. Moore, Newtown.  
 Rev. C. S. Sherman, Naugatuck.  
 Rev. Erastus Colton, Northfield.  
 Rev. Charles Wetherby, North Cornwall.  
 Rev. William E. Bassett, N. Manchester.  
 Rev. John White, North Woodstock.  
 Rev. S. McCall, Old Saybrook.  
 Rev. Moses Smith, Plainville.  
 Rev. R. C. Learned, Plymouth.  
 Rev. J. E. Wheeler, Portland.  
 J. N. Stickney, Rockville.  
 George Kellogg, Jr., do.

Rev. C. W. Clapp, Rockville.  
 Rev. G. M. Smith, Rocky Hill.  
 Merrick Knight, Somers.  
 Rev. John Smith, Stamford.  
 R. E. Rice, do.  
 Rev. J. R. Miller, Suffield.  
 Rev. H. W. Ballantine, do.  
 Rev. William Russell, Sherman.  
 Rev. L. H. Barber, Scotland.  
 Rev. L. N. Crocker, South Norwalk.  
 Rev. A. Marsh, Tolland.  
 Rev. S. P. Marvin, Torrington.  
 Rev. Ira Pettibone, Winchester.  
 Rev. Samuel G. Willard, Willimantic.  
 Rev. J. Allen, Woodbury.  
 Rev. S. A. Loper, Westbrook.  
 Rev. Timothy Atkinson, Westport.  
 Rev. W. W. Andrews, Wethersfield.  
 Rev. Myron N. Morris, West Hartford.  
 Rev. Henry Cooley, West Suffield.  
 Elliott Beardsley, West Winsted.

#### New York.

Rev. David Dyer, Albany.  
 John O. Cole, do.  
 Rev. Peter Lockwood, Binghamton.  
 Samuel E. Warner, Brooklyn.  
 John Marsh, D. D., do.  
 R. W. Clark, D. D., do.  
 Jason Saxton, Buffalo.  
 Rev. J. A. Lansing, Catskill.  
 G. S. Boardman, D. D., Cazenovia.  
 Rev. E. L. Boing, Durham.  
 Rev. John G. Hall, Fort Plain.  
 M. P. Squier, D. D., Geneva.  
 Rev. H. N. Dunning, Gloversville.  
 D. C. Mills, do.  
 A. Judson, do.  
 U. M. Place, do.  
 Rev. Edward Stratton, Greenport.  
 Rev. A. Pomeroy, Groton.  
 Rev. Amasa Freeman, Haverstraw.  
 A. De Witt, Hoosick Falls.  
 Rev. Richard Dunning, Jordan.  
 Rev. A. M. Beveridge, Lansingburgh.  
 Rev. A. H. Parmelee, Livonia.  
 Rev. J. R. Herrick, Malone.  
 Rev. S. F. Bacon, Newark Valley.  
 Rev. M. L. Berger, New York city.  
 W. H. Bidwell, D. D., do.  
 Rev. Seth Bliss, do.  
 D. B. Coe, D. D., do.  
 Rev. O. Eastman, do.  
 William C. Gilman, do.  
 Rev. D. Lancaster, do.  
 Joshua Leavitt, D. D., do.  
 A. Merwin, do.  
 A. Baxter Merwin, do.  
 A. Eldredge, North White Creek.

Rev. P. O. Powers, Oneida Lake.  
 William Alling, Rochester.  
 Rev. Dwight W. Marsh, do.  
 Samuel Miller, do.  
 A. B. Lambert, D. D., Salem.  
 Rev. E. Curtis, Sherburne.  
 Rev. Peter Gordon, South Easton.  
 Rev. L. S. Hobart, Syracuse.  
 Rev. J. P. Cushman, Troy.  
 Rev. H. Johnson, do.  
 Rev. Henry Hickok, Vernon.  
 C. D. Morgan, Watertown.  
 Rev. J. P. Fisher, Westfield.  
 William B. Parmelee, Westernville.

#### *New Jersey.*

Rev. E. Seymour, Bloomfield.  
 Rev. I. N. Sprague, Caldwell.  
 J. L. Allen, Dover.  
 C. N. Nickels, D. D., Newark.  
 Rev. R. B. Campfield, do.  
 Rev. Myron Barrett, Newton.  
 George Sheldon, D. D., Princeton.  
 Rev. Edward W. French, South Bergen.

#### *Pennsylvania.*

Rev. T. S. Ward, Carbondale.  
 P. Schaff, D. D., Mercersburgh.  
 H. W. Pitkin, Philadelphia.  
 W. R. Gould, Pottstown.

#### *District of Columbia.*

Peter Parker, M. D., Washington.

#### *Ohio.*

George L. Weed, Jr., Cincinnati.  
 Rev. William H. Brewster, Cleveland.  
 D. A. Shepard, do.  
 Rev. H. A. Tracy, Glendale.

#### *Illinois.*

Rev. Calvin Clark, Chicago.  
 Harvey Bliss, do.  
 Samuel Bliss, do.  
 C. L. Bartlett, Lake Forest.

#### *Iowa.*

Rev. E. Clark, Bellevue.

#### *Wisconsin.*

Rev. T. Williston, Reedsburgh.

#### *Missionaries.*

Rev. Daniel Lindley, Zulu Mission.  
 Rev. Lewis Grout, do.  
 Rev. A. Bushnell, Gaboon Mission.  
 Rev. E. J. Pierce, do.  
 Rev. Jacob Best, do.  
 Rev. N. L. Lord, M. D., Ceylon Mission.  
 Rev. J. E. Chandler, Madura Mission.  
 Rev. C. F. Muzzey, do.

Rev. S. B. Munger, Mahratta Mission.  
 Rev. A. Hazen, do.  
 Rev. W. Wood, do.  
 Rev. A. H. Wright, M. D., Nestorian M.  
 Rev. G. W. Coan, do.  
 Rev. Daniel Bliss, Syria Mission.  
 Rev. W. W. Eddy, do.  
 Rev. H. J. Van Lennep, W. Turkey M.  
 Rev. J. Peabody, do.  
 Rev. E. E. Bliss, do.  
 Rev. L. H. Gulick, M. D., Micronesia M.

#### ORGANIZATION.

The President of the Board, Dr. Mark Hopkins, took the chair at the appointed hour, and called upon Dr. Tucker, of Connecticut, who led in prayer. The minutes of the last meeting were read, and Rev. J. H. Pettingell was appointed Assistant Recording Secretary.

A Committee of Arrangements was appointed, consisting of Rev. S. G. Buckingham, Rev. H. M. Parsons, Dr. George W. Wood, Rev. James P. Fisher, and Rev. Allen Hazen.

A Business Committee was also chosen, consisting of Dr. Bacon, John Kingsbury, Esq., Dr. Sabin, William A. Booth, Esq., and Rev. H. A. Tracy.

#### TREASURER'S REPORT.

The Treasurer's Report, with the certificate of the Auditors, having been read, it was referred to the following committee:—Samuel H. Perkins, Esq., William H. Brown, Esq., L. A. Delano, Esq., O. E. Wood, Esq., and J. N. Stickney, Esq. This committee subsequently reported as follows:

The committee to whom was referred the Treasurer's Report, have examined the same, and find it correct. The thorough and minute examination of the expenditures and finances of the Board, made by the committee appointed at the last annual meeting to review the same—and the result of whose labors has been presented in an able report—renders any further, or other, suggestions by this committee unnecessary. They cannot, however, but express their cordial approbation of the manner in which the accounts of the Board are kept and its finances managed. The careful supervision of the Prudential Committee,—their monthly comparison of receipts and expenditures,—and annual, personal examination of the investments of the permanent funds, and seeing that they correspond with the trial balance and the books containing the accounts of these funds in detail—secure all the safeguards that can be thrown around any institution.

## REPORT OF THE PRUDENTIAL COMMITTEE.

An abstract of the Annual Report of the Prudential Committee having been read by the Secretaries, the different portions of this Report were, as usual, referred to committees, constituted as follows:

On the Home Department: Dr. William Adams, William E. Dodge, Esq., Dr. Schaff, J. M. Schermerhorn, Esq., Rev. A. Tobey, Rev. J. T. Tucker, Rev. J. Taylor.

On the Missions to Africa and Greece: Dr. Gale, Dr. Lawrence, Charles Mills, Esq., L. A. Smith, M. D., Rev. W. A. Houghton, Rev. Edwin Johnson, Rev. E. H. Byington.

On the Missions to Western and Central Turkey: Hon. William B. Calhoun, Dr. Patton, Dr. Silas Aiken, Rev. David Greene, A. W. Porter, Esq., Rev. W. W. Davenport, Rev. Edward W. Gilman.

On the Missions to Eastern Turkey and Syria: Dr. Todd, Dr. Walter Clark, Rev. L. Whiting, S. B. Chittenden, Esq., James W. Weir, Esq., Rev. P. B. Day, John Howe, Jr., Esq.

On the Nestorian Mission: Dr. Labaree, Dr. Chickering, Dr. J. K. Young, Dr. S. W. S. Dutton, Dr. M. S. Goodale, Rev. T. Stowe, Rev. S. G. Willard.

On the Mahratta Mission: Dr. Dwight, Dr. Bardwell, Dr. Vaill, Judge Cole, Rev. William Clark, Dr. Nickels, Rev. F. A. Spencer.

On the Tamil Missions: Dr. Hooker, Dr. Fowler, Dr. R. W. Clark, C. T. Hulburd, Esq., Dr. Paine, Rev. W. W. Woodworth, Rev. T. Atkinson.

On the Missions to China: Hon. Peter Parker, Gen. Williams, Hon. Seth Terry, W. C. Gilman, Esq., Dr. Lambert, Dr. Russell, Rev. H. N. Dunning.

On the Sandwich Islands and Micronesia Missions: Chancellor Walworth, Dr. Linsley, Dr. Squier, Dr. George E. Adams, Rev. G. S. Boardman, Rev. Geo. D. Folsom, Rev. Roswell Foster.

On Missions to the American Indians: Dr. McLane, Dr. Leavitt, Dr. Z. Eddy, Dr. Coe, Rev. J. L. Dudley, Rev. E. B. Clark, Rev. Herrick Johnson.

## REPORTS OF COMMITTEES.

These committees reported, during the progress of the meeting, severally recommending that the portions of the Report which had been referred to them respectively, be accepted and published.

The committee on that portion of the Report relating to the Home Department, submitted the following resolutions, which were

adopted after interesting addresses by Dr. Adams, the chairman of the committee, William E. Dodge, Esq., and others.

*Resolved*, That the thanks of this Board are hereby cordially tendered to the several associations of friends in Great Britain and its dependencies, who have contributed spontaneously no inconsiderable amount in aid of the American missions in Turkey; that these contributions deserve a peculiar regard, as intended to express the confidence which is felt by intelligent observers in the character of our missionaries in the East, and the wisdom with which they have conducted the delicate and difficult service with which they are intrusted; and especially as indicative of a magnanimous attachment to that kingdom of the Redeemer, the unity and glory of which are superior to all the casual and extrinsic distinctions of sect, and nation, and country; and that we hereby express our satisfaction at every sign of a more decided co-operation among all who speak the English tongue, for the extension of the gospel, as our common inheritance, and the only sure presage of liberty, order, good government, and happy civilization throughout the whole earth.

*Resolved*, That the decrease of the number of our missionaries and of the regular contributions to our treasury; the high rates of exchange; the smiles of Providence upon us during the past year; and the increased ability of the country, even amidst great public trials, all demand an advance of faith and liberality in the support of the plans to be projected by the Committee for the year to come.

The committee on the missions to Africa and Greece, remark:

Faith is strengthened by the assurance that the missionaries at the Gaboon are not discouraged by their peculiar trials, but are patient, persevering, and hopeful; being cheered by an increase in the number of converts to Christ from among the natives, and by the greater efficiency recently given to means used for the suppression of the slave trade in their vicinity.

Your committee are gratified to learn, that in the Zulu mission, Sabbath schools are assuming a more prominent place among evangelizing agencies, and that Christians seem to have a growing spirit of liberality,—evinced by the erection of houses of worship, the support of schools, and a hopeful beginning in Home Missions. That part of the Report relating to the danger of a secular spirit in the mission churches, and of the desirableness of a native ministry, your committee deem worthy of special attention, and cannot doubt that our faithful laborers in that field will do all in their power to es-

tablish spiritual, self-denying, and self-sustaining churches.

In regard to the mission in Greece, Dr. King, our venerable laborer, seems to have accomplished all that, under the circumstances, could be reasonably expected.

The committee on the missions to Western and Central Turkey presented the following report:

Respecting those portions of the Annual Report submitted to them, relating to missions in Turkey, your committee see nothing calling for special remark. The plan on which those missions are conducted, and the labors of the missionaries, seem to be eminently judicious and efficient; and the progress made, and the results attained, are highly encouraging. Especially would your committee express their satisfaction in view of the steady progress of Christian piety and the still wider extension of Protestant sentiments among the people, though not always publicly avowed. Your committee would also express their satisfaction in view of the progress made in organizing native churches under the care of native preachers and pastors, and in the increasing efforts put forth by these churches, and the Protestant communities connected with them, for the support of their own preachers and pastors, and of the schools established for the education of their children. And your committee trust that neither the executive officers of the Board, nor the missionaries in the field, will fail to employ all appropriate means to encourage and hasten forward measures, which seem to be so indispensable to the general prevalence and firm establishment of religious and educational institutions among the people embraced in the Turkish Empire. If the present weakening of the missions, for want of adequate pecuniary means and of additional laborers, shall, in the wise providence of God,—who is able to save by many or by few, by means seemingly more or less ample,—be overruled, directly or indirectly, to hasten these results, even these embarrassments, though now occasioning grief and alarm, may contribute most effectually to the consummation of the missionary work in Turkey.

#### *Protection to American Missionaries.*

Your committee have been highly gratified with the response of Mr. Seward, Secretary of State, to a letter from the Prudential Committee, asking the aid of Government in securing the apprehension and punishment of the murderers of Mr. Coffin and Mr. Meriam; sustaining, as it does, the well known dispatch of Mr. Webster to the American Representative at the Porte, twenty years ago; which declares it to be the duty and purpose of

the Government to extend to American missionaries "all proper succor and attentions, of which they may stand in need, in the same manner as to other citizens of the United States, who, as merchants, visit or dwell in Turkey."

The Board, at the present time, has more than a hundred missionaries, male and female, residing in different parts of the Turkish Empire; and has had much reason to acknowledge the good hand of God hitherto, since it commenced its missions in that part of the world, in the year 1821, during which time there has never before been occasion to mourn a similar act of violence. But when we consider the two painful cases of murder now under consideration, together with the fatal outbreaks of Mohammedan fanaticism so recent in Syria; and how slow and uncertain, in that country, is punishment to follow the commission of crime; and especially, how much the safety of foreign Christian residents will be compromised, should there prevail among the people an idea of impunity in outrages committed upon their property and lives; we feel assured, that the Prudential Committee were right in their application to our Government, and that it is expedient for the Board also to make a similar application. And not only should our loyal fellow-citizens residing as missionaries in Turkey, feel assured that they will enjoy the protection of our Government, but the same blessing should be extended, as far as may be, to those in Persia, (where the United States has neither Embassy nor Consuls,) and also in China, and wherever else it shall be needed. The committee therefore propose the adoption of the following resolutions by the Board; viz.

1. *Resolved*, That inasmuch as Christian ministers, when led by their convictions of duty to go and preach the gospel in unevangelized nations, do not by that act forfeit their citizenship, therefore, wherever they may go, they are as much entitled to the protection of their own Government, while demeaning themselves like good citizens, as they would be if engaged in secular occupations; or, in the language of Daniel Webster, when Secretary of State, it is the duty of the Government to extend to American missionaries "all proper succor and attentions, of which they may stand in need, in the same manner as to other citizens of the United States, who, as merchants, visit or dwell in Turkey."

2. *Resolved*, That the very large body of loyal citizens in the United States, who regard it as among the important duties of their lives to propagate the knowledge and blessings of the Christian religion among benighted nations, in a peaceful

and lawful manner, and who send forth and sustain agents for this purpose, may properly look to their Government for the protection of their agents, while thus employed.

3. *Resolved*, That the Board respectfully and earnestly asks the Government of the United States to give such instructions to its representatives in Turkey, and elsewhere, — if not already given, — as will prevent all doubt and delay in interposing the national shield of protection, in the cases of emergency which are constantly liable to arise. And they would respectfully represent, that, at the present time, this is especially needful in Turkey, in consequence of the peculiar complexity in the relations of that Empire to foreign Governments, tending to alienate the different races from each other, and thus more or less to endanger and disquiet the foreign residents in all parts of the Empire.

4. *Resolved*, That while we would express our grateful acknowledgments for the past services and protection which have been extended to our missionaries, particularly by the British Embassy, and have the fullest confidence, that where the United States have no public officers, they will continue the same courtesy, we nevertheless feel that it would be most deeply humiliating, should our missionaries, who are American citizens, be compelled, through any fault of our functionaries, to appeal for protection to the Embassies of foreign nations.

The resolutions, after some discussion and amendment, were adopted as they are here given.

The committee on the missions to Eastern Turkey and Syria say :

Your committee have carefully examined the Reports submitted to them, and with an interest peculiarly deep. Perhaps upon no part of the missionary field does the eye rest with deeper interest, than upon that now under consideration ; because, at the present time, men, noble, self-denying and highly qualified, are on the ground ; because they are translating and printing the Bible for the millions of Turkey ; because the field embraces the cradle of the human race, and in it, our brethren think they have found the New England of Turkey ; because mind and thought are there so much aroused ; so many young churches are coming into existence ; so many native helpers are in the process of training, or are already in the work ; so many preaching stations, like so many lights, are already occupied ; so many new calls are constantly being made ; and because the newly-planted principles of the gospel have to contend with the ignorance and superstition of Mohammedan-

ism and Papacy, with an imperfect Government, and with frequent persecutions.

Your committee cannot too earnestly commend this field, and the great experiments there going on, to the prayers of the church, and to the most watchful attention of the brethren on the ground. They want these missions to be training schools, to see how far, and how fast, and how best, a native ministry can be brought forward and safely used. If the finances of the Board will permit, they hope, *most earnestly*, that these missions may be reinforced ; but, at all events, that they may not be diminished. It is a beautiful fact, that God has placed two races of people there, under the labors and prayers of this Board ; and when converted to Christ, these go into the living Temple, two strong pillars, Jachin and Boaz.

The committee on the Mahratta mission remark :

The prosperity which has generally attended this, the oldest of all the missions of the Board, during the past year, demands our gratitude. They would particularly notice the liberality which has been shown by friends of the mission, in contributing largely to its funds, during the year ; and not only by Christian friends in India and Great Britain, but also by the native Christians, and — what is indeed extraordinary — by the native heathen. No more satisfactory testimony could be given to the uprightness and usefulness of the missionaries themselves, — a testimony in which the heathen natives appear to have been as cordial as the Christian friends of the mission. This is but a presage of that honor to the gospel which the whole unconverted world is in due time to render.

The report of the committee on the Tamil missions was as follows :

The committee to whom was referred that part of the Annual Report embracing the Tamil missions, have examined the documents submitted to them, and have the pleasure of expressing their great satisfaction with the intelligent zeal and persevering energy with which all the missionary labors have been carried on.

They also express their grateful recognition of special influences of the Divine Spirit, with which the Madura mission, in particular, has been favored, and their great gratification with that remarkable development of the spirit of benevolence in contributing to missionary objects, which has occurred both in the Madura and Ceylon missions — a triumph over selfishness, and a manifestation of gospel self-sacrifice, seldom surpassed since Apostolic days, and which, if imitated by all the friends of this Board, would make



it certain that we should never again hear the sound of debt, nor fail of the means of carrying the gospel to the most distant portions of the earth.

Your committee re-echo, with great pleasure, a sentiment uttered by a native pastor at Ceylon: "All our people look with concern on the civil war in America. Our Christians wish and pray that the best of Governments may not be deprived of its strength and glory, and that one of the noblest of missionary societies may not be disabled in its angelic work."

The committee on the China missions report:

Your committee, in examining the Annual Report relating to the China missions, note with satisfaction the general prosperity of our brethren there, and the evidence of the continued smiles of the great Head of the Church. We pass over a number of subjects of interest presented in the Report, to invite special attention to the relative and absolute importance of the claims of China upon the American Board.

The remarkable changes that have been wrought in that Empire; the free toleration of Christianity; the extension of commercial and Christian intercourse even to the centre of the Empire and to the capital, Peking; have been noted and gratefully acknowledged in form, as they have occurred. But in view of the fact, that in a sense and to a degree unknown in former years, "China is now truly opened," and not less than one hundred millions of her inhabitants are now accessible to the missionaries of the cross, it may be seriously questioned whether the consequent obligation imposed upon the church has been impartially appreciated by this Board.

Within the last half century, many voices, now silent in death, have pleaded with great earnestness for China. The Morrisons, father and son, Milne, Abeel, Stevens, Gutzlaff, Pohlman, Medhurst, Macy, Aitchison and Bridgman, (with their contemporaries,)—these all have pleaded long; and yet, to-day, from all Protestant Christendom, there is not one missionary in that land to a million of people now accessible! It is not surprising that the beloved Bridgman, in his dying soliloquy, asked, "*Will the churches sustain the mission?*"

Two centuries ago, Francis Xavier, upon the Island of St. John, turned his gaze to the continent of China and exclaimed, "O Rock! when wilt thou open?" That question is answered. Nearly thirty years ago, the lamented Wisner, on a public occasion in New York, contemplating the millions of China, inaccessible except at a single port, became so affected as to be unable, for a moment, to utter the

painful emotions of his heart. Could he have looked down the vista of a single generation, and been assured at the end of it of the facts presented by Mr. Blodgett in his several communications quoted in the Report, illustrating the importance of the field now opened in the North and West of China,—facts urged in advocacy of *re-inforcement*, and which will be read with deep interest,—the former Secretary had forborne to weep, and the eloquence of his appeal to the churches, especially to her sons and daughters, to enter in and possess the land, were more readily conceived than expressed.

We live at the important epoch, when nearly half of the millions of China are accessible to the gospel. This Board should not do less for South Eastern Asia, but the conviction is deep and solemn, that it should do much more for China,—do it without delay, and answer affirmatively the dying question of its first missionary to that land, "*Will the churches sustain the mission?*"

The committee on the Sandwich Islands and Micronesia missions, say:

In the Sandwich Islands, it is gratifying to see the great work of evangelizing and Christianizing a heathen nation, which has been commenced and substantially accomplished within the recollection of many of the older members of this Board. It now remains for us to provide for the perfecting and preservation of the great work which has thus been achieved in this early field of our missionary operations. The schools appear to be doing very well, under the care and direction of the Government of the Islands. The Oahu College, endowed by American Christians, but which is independent of this Board, bids fair to become an institution of great usefulness. And we already see the successful commencement of a system, which we trust will soon result in what is so much to be desired, the placing of all the churches gathered and to be gathered in these Christianized Islands, under the care of their own native pastors and ecclesiastical organizations.

In the Micronesia mission, there are favorable indications that the expenditures of this Board, aided as they have been by the liberal contributions of many of our native Christian brethren of the Sandwich Islands, have not been without beneficial results.

#### THE NATIVE PASTORATE AN ESSENTIAL MEANS OF PROCURING A NATIVE MINISTRY.

On Wednesday morning, Dr. Anderson presented, in behalf of the Prudential Committee, the following Special Report.

The subject of committing churches gathered in the unevangelized world to the

care of native pastors, thus leaving the missionaries more free for labors in "regions beyond," is engaging the attention of the Board and its patrons, more and more, as time advances. And as the number of such pastors is well known to be yet small, it is believed that the theme, in one of its more important aspects, might be properly and usefully here discussed, in a Special Report; though, as will appear, there is no call for any authoritative action upon it on the part of the Board.

Only thirty of the one hundred and seventy churches connected with the missions of this Board have native pastors. There are, as yet, none in our African, Syria and China missions. The Ceylon, Mahratra and Sandwich Islands missions have each four. The Madura mission has six; and there are eleven in the three missions to the Armenians of Turkey. The first impression is one of considerable surprise, that there should be so small a number of native pastors in our twenty missions, after the lapse of thirty, forty, fifty years.

It is quite obvious, however, that this small number of native pastors does not result from any want of success in gathering native churches. Nor is it, in most cases, for the want of pious, educated natives in the employ of the missions; seeing we have four hundred of these, most of them virtually preachers, and very many of them actually licensed as such. Nor is it owing to any lack of attention on the part of the Prudential Committee and the Secretaries; for they took the ground, as many as twelve years ago, in a Special Report to the Board, that missionaries are and ought to be *evangelists*, and not pastors; and ever since, they have lost no opportunity to press upon their missionary brethren the great importance of the pastorate, as a means of securing a native ministry. Nor are the missionaries justly liable to censure in this matter; for they feel and confess, not less than ourselves, the desirableness of having the native churches so organized as to insure their earliest self-government and self-support.

It is fair to conclude, therefore, that the obstacles in the way of success in this direction, whatever they were, have been unavoidable, and such as would require some time to surmount. And so it has been. They have existed, (1.) In our inexperience; (2.) In the want of precedents to guide us; (3.) In ideas and habits the missionaries necessarily took with them from their native land; (4.) In the really unavoidable fact, that we began educating our native ministry prior to any proper development of native churches, and of course before we could know exactly what we wanted; (5.) In certain unavoidable errors in our higher education, shared by the Prudential Committee equally with the missionaries, whereby our candidates

for the ministry became too strongly exposed to the temptations of higher wages in the business of the world; (6.) In the absence, resulting from the causes just mentioned, of a well defined and settled purpose among the missionaries, to assign the native churches to the pastoral care of a native ministry; and (7.) In the consequent fact that the native preachers were not educated, until within a few years, avowedly for the pastoral office, and therefore were not in expectation of it; and so the idea of it had not that place in their thoughts, nor that hold upon their consciences and hearts, which it has with a very large number of the pious young men in the colleges and higher schools of our own country.

There is still another view. Our modern missions are wisely prosecuted, for the most part, by *married* men. The Christian family is an excellent and powerful leaven in heathen society; but it has also its peculiar temptations and liabilities. The married missionary naturally builds him a house, in some convenient part of his field, and there makes his home, which becomes an attractive centre for a long while; and before he is aware, he has himself come more or less under the control of pastoral and parochial ideas and habits. We are happy to know that this tendency has been successfully resisted by many of our brethren. Still it is a fact, that two-thirds of our churches are *station*-churches, and that few of these have yet any other pastors than the missionaries.

The effect of this course, if too long persisted in, would be to insure perpetual pupillage and dependence to the native churches; and it has of late attracted the especial attention of at least a part of the missions. Nor can there be a doubt among careful readers of missionary intelligence, that these missions are intent on bringing about a salutary change, as fast as it seems to them possible. But this is not now an easy task. There has been so much lack of development in the native preachers, especially on the side of judgment and decision,—owing, in part, it may be, to their not having had more responsibility thrown upon them,—as to render it difficult for those who have known them long to feel it safe to commit the pastoral care to them; even though it be exercised, for a time, under missionary supervision. Nor is the difficulty alone with the missionary. The native preacher, having his eye upon a better and surer maintenance, often prefers remaining in the service of the mission, and receiving his salary from it, to incurring the risk of a smaller and ill-paid salary as the pastor of a native church. And a more frequent and painful result is, that the tie holding native preachers to the gospel ministry, often proves too feeble to prevent their being drawn away



by the allurements of the surrounding world.

Now the object of this paper is to show, that *well-defined prospects and well-understood expectations* of obtaining a pastorate in the native churches, are an essential element in the moral and religious forces by means of which these worldly inducements are to be resisted and overcome.

How is it in our own country? The cases are perhaps not perfectly analogous, but light will be thrown upon the subject if we consider how necessary to the obtaining of such a ministry here, is the prospect and expectation of obtaining eligible settlements as pastors. Every college student knows perfectly well, that the gospel ministry is not the road to affluence and ease. What then is the overcoming motive, inducing them to choose the ministry? What but the appeal which it makes to the conscience and to the highest and best religious feelings? Not the commandment of our blessed Lord alone, to preach his gospel; but also the fact, that there are and will be churches and parishes needing and desiring their services as pastors and preachers, and that they feel especially called of God to devote themselves to these services. Experience shows, that the inward call of the Holy Spirit to this work needs the co-operating influence of well-defined providential openings to engage in it. There must be a distinct prospect of *local churches*,—of the *pastoral office*,—of a *waiting people*. Thus it is that we obtain our gospel ministry here at home. Could we suppose that no pastorates were in prospect, or that the most important of them would be filled by foreign preachers, our educated young men would then do just as too many of our more highly educated native converts have long been doing.

It should be remembered, that the laws governing the human mind are everywhere the same. The fixed relation between 'demand and supply' can no more be safely disregarded with the graduates of Batticotta, Pasumalie, Lahainaluna, Abeih, Bebek and Seir, than it can be with the graduates of our American colleges. Steam, telegrams, commerce,—wages, salaries, honors,—are everywhere; operating there as here; and are to be overcome in the same general manner. The pastoral office is of divine appointment, and sustains a very peculiar relation to the sanctified nature of man. Who has not seen this, and felt it? Hundreds of our best ministers spend their lives cheerfully, as pastors, on salaries they would by no means be contented to receive in mere worldly pursuits. When the pastorate is understood,—(and the same is even more true of the foreign missionary work,)—it has a peculiar sanctity, seeming nearer to the person and work of the Redeemer than any other office or work,—higher, better

in the best sense, and far more influential than that of 'readers,' 'catechists,' or mere 'licentiates.' Nothing equals it. It is a great power in the church at home, and it may be made such in our foreign missions. It will require untiring effort on the part of the missions, to select the proper men; to instruct them with reference to the pastoral office; to impress them with its claims; to induce to a cheerful self-consecration; and to train them for its duties. The experience of the missions with native pastors, thus far, has been favorable on the whole. Yet doubtless it is true, that 'heady' and 'high-minded' persons will be more troublesome as pastors, than they would be in subordinate stations; and the multiplication of native pastorates will, for obvious reasons, add not a little to the cares and perplexities of missionary life. As among the Galatians, they will sometimes become 'bewitched,' and then will more or less 'bewitch' their people. We have already had some experience of this. But there is no shorter, no easier, no better way to reach the great result at which we aim. Never, otherwise, shall we obtain a permanent, reliable, effective native ministry; and never succeed in establishing Christianity in any of the unevangelized nations.

But justice to the cause requires us to add, that the older missions under the care of this Board are not really so far from the important result we have been contemplating, as might seem at first sight.

For, in most of the missions, there has already been great progress of opinion, in this direction. The missionaries more clearly perceive the *necessity* of the thing. They probably feel more confidence in the native character; but if not, they are more disposed to incur the risk; depending on Him, who instituted both the church and pastorate, and through whose grace alone it is that any of his servants are enabled to stand. Guided by experience, they have modified, or are modifying, the training schools for the native ministry, shaping their instruction more exclusively and exactly to the wants of the native churches. When the right men shall have been provided, and all in the right way, and when it is fully settled and declared, that the native churches are all to become the appropriate charge of native pastors, at the earliest possible day, then how little, comparatively, will remain to be done! Already there are numerous churches in need of such pastors. One-third of the existing churches are at *out-stations*, where missionaries do not reside, and not half of these are yet supplied. About one hundred are at the *stations*; and though native pastors have yet been given to but few of these, they have been to some, and the practice is extending;

and the unordained native preachers have each more or less actual connection with some one of the churches; not unfrequently they are even a sort of *quasi*-pastors, only not clothed with the right of administering the ordinances.

All that we have said in this paper, has been under the strong conviction that this is a matter which must be left to the discretion of the several missions. Of course we may discuss it, and may use great freedom in our suggestions. But this is really all that we can properly do. With the missionaries is vested the right, by Christ in his Word, conveyed through the medium of Councils and Presbyteries, to institute this ministry; nor can the Board, nor indeed any other body of men in countries remote from the missions, do more than advise and exhort, so long as the missionaries do not transcend the plain line of their duty. Only the men on the ground can have full knowledge of the exigencies and difficulties of the case; and should the missionaries sometimes seem, to the more ardent of us, to be too cautious and backward in pressing the native forces to the front of the battle, there is still no wiser course for us than to leave them in possession of the field, secure of our unabated confidence and support.

But should any have been so unfortunate in their experience of native character, as to be skeptical in respect to the possible reliability and efficiency of a native pastorate through the grace of God, we may properly raise a question as to the validity of their testimony. Besides a strong presumption against it, there are remarkable facts to the contrary; and the most remarkable of these, as stated by Dr. Tidman, Secretary of the London Missionary Society, at the Liverpool Missionary Conference, should be known and duly considered throughout the Christian world. Until the English missionaries at *Tahiti* had been driven away by the French, more than a score of years since, not a native pastor had ever been ordained. But when the native churches found themselves alone, they chose pastors from among themselves. "And," says the Secretary, "after twenty years of French misrule, notwithstanding all the influences of Popery on the one hand and of brandy and vice on the other, there are now living, under the instruction and influence of these native pastors, a greater number of church-members than ever they had aforetime." "With regard to *Madagascar*," adds the same witness, "twenty years ago or more, the European shepherds were sent away, and a few poor, timid lambs left in the midst of wolves. And what has been the result? Why, men have been raised up of God to take the oversight; and instead of tens of Christians, under the care of European pastors, there are now hun-

dreds, nay thousands, under the teaching of these men!"

This paper was referred to a committee consisting of Dr. Hawes, Dr. Shepard, Dr. W. Child, Rev. Albert Barnes, Dr. E. Davis, Rev. H. M. Dexter, and Rev. E. D. Morris, who subsequently presented the following report, which was accepted.

The committee to whom was referred the paper of the Prudential Committee relating to a Native Pastorate, as an essential means of procuring a Native Ministry, report:

The object of this paper is evidently one of great importance. It is to urge the necessity and indicate the method of raising up native pastors to take charge of native churches, gathered among the unevangelized and heathen, as fast and as far as it can be done with any good hope of success. There are obviously many difficulties in the way of accomplishing this object, and the time and manner of surmounting them must, to a great extent, be left to the judgment of the missionaries occupied in different fields of labor. It is well, however, to have the subject brought distinctly before them, and urged on their attention as deserving their serious practical consideration. There can be no hope of planting the gospel permanently in any unevangelized or heathen land, but in connection with native pastors, raised up to preside over churches gathered in such localities. To supply such churches with pastors from this or any other Christian land, for any length of time, is obviously out of the question. To meet the exigency of the case, it is necessary that young men on the ground should be educated and trained with special reference to their being employed in the pastoral office, when they shall become suitably qualified for it. This design of their training should be kept distinctly before their minds, in the whole process of their education, that they may thus understand the nature and design of the sacred office, and enter upon it with a proper sense of the duties and responsibilities involved in it. And further, the churches should, as soon as practicable, be made to understand that they are to rely on native pastors for a permanent ministry, and are to furnish the means, as far as they are able, of supporting them. In a word, they should, from the first, be taught to be self-reliant; responsible for sustaining among themselves the institutions and ordinances of the gospel. To present and to urge these objects upon the attention of the Board, and its patrons and missionaries, is the design of the Special Report referred to our consideration. It has the cordial approval of your committee, and they recommend its adoption and publication.

## EXPENDITURES AND FINANCES OF THE BOARD.

Dr. Bacon, from the committee appointed last year, to "review the expenditures and finances of the Board," read a report which was accepted, and ordered to be printed under the direction of the Prudential Committee. Large portions of this very valuable paper are presented here. It will be published in full in connection with the Annual Report of the Board, as also in a pamphlet form.

*Classification of Expenditures.*

After some introductory remarks the committee say :

In attempting to classify the expenditures of a missionary institution, we find at the outset an obvious distinction between the home work and the foreign work. This Board, like every other organization for foreign missions, has work to do at home—not what is commonly called home-missionary work, but the home work of Foreign Missions. At the inception of our enterprise, before any missionary could be sent abroad, there was work to be done at home. The plan must be commended to the public through the press and by the living voice. Arrangements must be made which would warrant the expectation of a revenue. There must be consultations, personal and by letter, with men of acknowledged wisdom and of influence in the churches. Those Christian affections and sympathies which prompt to prayer and effort for the propagation of the gospel, must be roused, enlightened and guided; and thus the missionary spirit in the churches must be evoked, and in some fashion organized for action. Nor could this be done once for all. The necessity for such work never ceases. Year by year, the appeal to Christian liberality must be renewed. Year by year, we must repeat the call for co-operation; and as our missions multiply and prosper, there is so much the more need of making the public acquainted with the enterprises and successes of the institution. The American Board of Commissioners for Foreign Missions, while it is primarily and mainly an institution for the evangelization of the heathen and Mohammedan world, is also, and therefore, an institution for the diffusion of foreign missionary intelligence among the Christian people of these States, for the discussion of questions relative to the science and economy of missions, and for awakening and sustaining a missionary spirit in the churches.

Our first endeavor then, as we proceed to classify the expenditures of the Board, should be, to ascertain how much is ex-

pendent in this home work. A wise administration of our affairs as a missionary institution, requires us to expend in this department just so large a portion of our annual income as will give us, not in any one year, but in a series of years, extending through the life-time of a generation, the largest amount, not of money only, but of Christian force, (including faith and prayer as well as intellectual power,) for our work among the heathen. It would be as wise for a farmer to think of enriching himself by saving the price of his seed-wheat, as for this Board to think of enlarging or sustaining its missions by saving any of the expenses necessary to a vigorous prosecution of its home work. "He which soweth sparingly shall reap also sparingly." At the same time, it must be remembered that every dollar unnecessarily expended at home—every dollar expended which might have been saved without any damage to the revenue of the Board, or to the sources of its revenue in the intelligent and Christian sympathy of the public—is, to that extent, a perversion of our trust as Commissioners for Foreign Missions.

For the purpose then of this report, the expenditures of the Board should be divided as exactly as possible into two great classes:—*First*, those which are incidental to the collection of the income, and to the necessary correspondence and communication with the public, in order to awaken and sustain the missionary spirit in the churches; and, *Secondly*, those which are incurred in the main work of selecting and sending forth the missionaries, and of sustaining and guiding the missions.

It will be observed that the classification now proposed differs from that which has been made, since 1853, in the Treasurer's Annual Report of the Pecuniary Accounts. The fullness and intelligibility of those Reports cannot be too highly commended. But for the purpose of the present inquiry, that classification of expenditures, under the three heads of "Cost of the missions," "Cost of collecting the funds," and "Cost of administration," is less convenient than the classification now proposed. The home work necessarily incident to our enterprise includes much more than merely "collecting the funds;" and much of what is done at the Missionary House in Boston, and which is included in the "Cost of administration," belongs to the foreign work as evidently as if it were done in Turkey or in China. For that reason, a perfect exactness in the division now proposed is not attainable. Yet it is important to make such a division with the greatest possible approximation to accuracy. The "expenses of administration" may be apportioned with some degree of exactness between the home work and the foreign.

Undertaking then, in the first place, to make a Schedule of Expenditures in the Home work, we begin at the Missionary House, the centre of all our operations, both at home and abroad. Here is the Treasury; here are the offices of correspondence; here are the weekly sessions of the Prudential Committee; here the publications of the Board are prepared for the press, and from this point they are distributed; here is the library for the use of the Committee, the Secretaries, and the Editor; here is the missionary museum; here is the central depot and place of storage for all sorts of articles sent to the missions from this country, and for whatever is sent hither from the missions, or brought by returning missionaries. How much of all these expenditures may we reasonably charge to the necessities of our Home work?

I. THE TREASURER'S OFFICE.—If the Treasurer had no other duty than to receive the contributions, to make deposits in a bank, and to issue checks against the deposits, in payment of drafts from the missions, under the direction of the Prudential Committee, the entire cost of his office might perhaps (though not without hesitation) be set down as expended in the Home work, inasmuch as it is closely connected with our system of communication with contributors. An unsuspected integrity, and a competent knowledge of book-keeping, such as a clerk or teller in a bank must have, would, in that case, be a sufficient qualification for his office. But in fact, the receipt and disbursement of funds, amounting in the aggregate to about \$400,000 annually, is only a small part of the Treasurer's duty. If we may use analogies which the unhappy experience of our country, within the last eighteen months, has made familiar to all minds, the Treasurer of this Board is not merely its Secretary of the Treasury and the depository of its cash. He also performs in its behalf the duties of Paymaster General, Quartermaster General, and Commissary General, to all the missions. The services which he renders to the missions, and to individual missionaries while in the employment of the Board—purchasing and forwarding supplies, making remittances to so many barbarous or semi-civilized countries, aiding missionaries in their outfits, providing for their passages across the ocean, making arrangements to anticipate their wants in all parts of the world—belong as obviously to the Foreign work, as the Commissariat and Paymaster's duties belong to the army, and not to any department of the civil Government. It is for this reason that in our Schedule, one-fourth of the Treasurer's salary, and nearly one-half of the payments to clerks in his office, are assigned to the Home work, and the remainder to the Foreign work.

II. CORRESPONDENCE.—The correspondence at the Missionary House has formerly given employment to three Secretaries. At present the same duties, with the exception of some editorial labor, are performed by two Corresponding Secretaries. The Senior Secretary, Dr. Anderson, is wholly occupied with the Foreign Correspondence. The expenses, therefore, of his office belong entirely to the foreign work. Nor are the services of the other Secretary, Mr. Treat, given exclusively to the correspondence with contributors, and to the labors by which the missionary spirit is sustained and invigorated in the churches. All the correspondence with the missions among the North American Indians is conducted by him, and all the correspondence with missionary candidates, and with accepted missionaries prior to their designation.

III. PUBLICATIONS.—The publications of the Board are another part of the work done at the Missionary House. Of these the most important is the *Missionary Herald*. None can doubt that such a periodical is indispensable to the Board, as a means of communication with its contributors and with the public. In one view, the circulation of the Herald is largely gratuitous, and constitutes a very considerable item in the annual expenditures. But in another mode of stating the facts, the cost of that gratuitous circulation might disappear from our Schedule. By a standing offer to collectors and donors, the Herald is furnished to every donor who does not prefer taking it as a subscriber, and contributes to the Board, in a year, not less than ten dollars; to every collector who collects, during the year, not less than fifteen dollars; to every association or society contributing during one year not less than twenty dollars; and to the minister of every congregation, which contributes to the treasury of the Board at the monthly concert or otherwise. Assuming that the average cost of the Herald to the Board is fifty cents, that amount is to be deducted from each annual donation or contribution for which the Herald is given in return. In other words, the annual donation of ten dollars, or upwards, includes a subscription for the Herald at the cost of manufacture. The same is true of sums raised by collectors, or by auxiliaries, or by church contributions; the nominal amount in each instance may be considered as including the payment of a subscription for the Herald at cost. If the offer were made in this form, "Every donor of not less than nine dollars and fifty cents, may receive a copy of the Missionary Herald for the additional payment of fifty cents," the amount now expended in what we call the gratuitous distribution of the Herald would disappear from both sides of the treasurer's account.

Further reference is made to the publications of the Board and the necessity of employing an editor, and the committee then speak of (IV.) *Rent and Incidental Expenses*; (V.) *Missionary Rooms at New York*; and

VI. DISTRICT SECRETARIES.—Under this head it is remarked:

It is the opinion of the Committee, and probably of all who think seriously on the subject, that these agencies cannot be set aside till the churches and individual donors, on whom the Board depends, shall have become far more regular and systematic in their contributions to this cause than they have ever yet been. Yet there has been a considerable retrenchment in this class of expenditures within the last few years. By a reference to the Annual Reports of the Treasurer, it appears that in 1850 the expenditures for "agencies" were \$15,703; in 1852, they were \$11,882; while \$8,208 is the amount for the year now closed.

*The Annual Meeting and Anniversaries* are next referred to as among the system of arrangements by which the Board is acting on the public at home, and which, it "will not probably be questioned," "are worth what they cost;" and the following concluding statements are made in regard to

#### *The Home Expenses.*

A survey of the entire Home work shows that the sum total of expenditures in this department for the last year, is nearly \$3,600 less than it was ten years ago. This reduction will probably be somewhat greater next year. It has been effected chiefly in the cost of agencies, in which respect it can hardly be carried much farther without serious danger to the enterprise with which this Board is intrusted. Perhaps, if the edition of the annual sermon should be somewhat diminished, and if some pains should be taken to distribute the Annual Report by sale to those who may choose to order it, some reduction may be effected in the cost of publications, without any loss of income or of Christian sympathy and co-operation.

If we take the average of the two years 1852 and 1852, as the average of our annual expenditures in the Home work, and assume the average income of the four years preceding the year 1860 as the average income at the present time, it will appear that less than six per cent of the income is expended in the work of raising funds, of communicating with contributors and auxiliaries, and of awakening and sustaining the spirit of missionary zeal in all parts of the country; so that more than ninety-four per cent of the in-

come, from all sources, remains to be expended directly in the work of selecting and sending forth missionaries to the heathen, and of sustaining and enlarging the missions.

#### *Expenditures in the Foreign Work.*

Passing now to the consideration of those expenditures which pertain more directly to the aggressive action of the Board upon the heathen and Mohammedan world, it is natural for us first to touch upon certain expenses of that class which arise in this country, and which, being general in their nature and chargeable to no particular mission, are set down in the Treasurer's accounts as part of the "Cost of administration." The not unreasonable jealousy which watches against all unnecessary expense in the Home work, watches with the same care over this class of expenditures in the Foreign work.

I. TREASURER'S DEPARTMENT. — Thus our inquiries return to the Missionary House, and again we begin at the Treasurer's office. A Treasurer there must be, not only for the convenience of contributors, to receive money, but also for the convenience of missionaries, to pay it out. No man can be expected to do this work without compensation. No man is fit to do it—no man should be intrusted with it—whose financial ability would not be worth \$5,000 annually, if employed in the service of a railway company or a Lowell corporation.

II. CORRESPONDENCE. — The correspondence with all the missions beyond the ocean is conducted by the Senior Secretary; that with the missions among the North American Indians by his colleague. The entire salary of the former is among the expenditures in the Foreign work. His salary, like that of every officer of the Board, is not to be considered an adequate compensation for his services, but is determined by the principle which determines the salary of a missionary. The question in regard to each and every officer of the Board is not what his services are worth, nor what his talents might have earned for him had he devoted himself to some other employment, but only what is the least amount on which he can be expected to live while giving his services to the missionary enterprise. Hardly a church in Boston, of those which contribute to our treasury, would be satisfied with giving to its pastor so small a salary as the largest which we give to any of our officers. The difference between the salary paid to the Senior Secretary and that paid to his colleague, is because the former, by reason of his official relation to the missionaries, is subjected to a very considerable expense for hospitality. The reduction in the mis-



sions to the North American Indians has been so great, that only a small portion of the salary paid to Mr. Treat is now chargeable to the Foreign work. At the same time, the aggregate expenses connected with the Missionary House are diminished by that new distribution of duties which divides the correspondence among two corresponding secretaries instead of three, and which throws upon the treasurer some of the labor which fell to the secretaries under the former arrangement.

III. THE PRUDENTIAL COMMITTEE.—Probably few among the tens of thousands who contribute to our funds are aware of the labor performed by the members of the Prudential Committee. Fifty-two regular sessions every year, besides adjourned and occasional meetings, are a heavy tax upon men to every one of whom those hours have a value that might be represented in money. All that labor is a free offering on their part. The only charges upon our funds for this most important part of the administration at the Missionary House, are for the rent of the Committee-room, which is also the Library, for the purchase and preservation of books, and for expenses incurred by the two members who reside at New York and Brooklyn, in their attendance on the meetings of the Committee.

The amount expended upon different missions is next considered, and the comparative importance and promise of different fields, with an expression of approval by the committee of "the unequal, but not disproportionate expenditure in different parts of the heathen and Mohammedan world."

#### *Expenses in the Missions.*

There is another classification of our expenditures in the missions, and one which is in some respects more suggestive. As our missions are conducted, the personal support of the missionaries is only a part, and may be a small part, of what it costs to carry on the work. That indeed is the only expense at the outset. But soon, if we are successful, the work requires expenditures of another sort. There must be schools, first, perhaps for the most rudimentary instruction; then schools of a higher order, in which young persons, giving evidence of Christian character and promise of Christian usefulness, may be trained to be teachers in their turn, and to be helpers in other departments of the work of civilization. If there are schools, converts, churches, there must be books; the Holy Scriptures must be given to the people in their own language; books of devotion must be prepared, for the church, the family, and the closet, and books of instruction for the school. Here arises

the necessity for a class of expenditures which tends to an indefinite enlargement.

Making this classification of our expenditures in the missions, we find that in the last ten years the aggregate increase in all the missions has been \$27,387, of which only about one-sixth part (\$4,597) is for the personal support of missionaries sent from this country. All the remainder, (nearly five-sixths of the whole,) represents the increased expenditure in the working of the missions. The expenditure for "Native Agency" exclusive of schools—that is, for native laborers employed directly in the work of evangelization, or as pastors of native churches—has been nearly doubled within the past ten years. The "Training Schools," as they are now called, have had within the same period a considerable enlargement, the expenditures for them having increased more than \$2,000. The cost of the "Female Boarding Schools" has been diminished by the same amount, but will no doubt be enlarged again as soon as some institutions of that kind shall have been reorganized. In the expenditure for "Common Schools," the diminution has been \$4,634,—more than one-fourth, since 1842. This saving, if it may be so called, has been effected partly by relinquishing such schools as were thought to be of comparatively little value to our work, and partly by the resolute endeavor to throw the cost of common schools as much as possible, and as fast as possible, upon the parents of the children. Sometimes, too, when retrenchment has been absolutely necessary, a portion of the expenditure for these schools has been applied to other objects that were deemed to be of more immediate importance. The diminution, under the operation of all these causes, has been mostly in the older and more prosperous missions.

#### *Native Agency and Native Self-support.*

In the estimation of this committee, two points, suggested by the facts just mentioned, should be regarded as settled in our missionary policy. The first is, that when a mission has passed through its early stage of progress, it must begin to develop a power of expansion from within itself. As soon as it begins to have converts that have any qualifications for usefulness among their countrymen, it must begin to employ native preachers, first in the character of evangelists, and then in the care and guidance of native churches. Missionaries from this country are to begin the work; and at the earliest possible date, they are to find helpers among the converts God shall have given them. As the work advances, this "Native Agency" is to be more and more employed, and the native laborers are to be more and more trusted

and depended on, under the guidance of the missionaries, till the country has been evangelized, and the people are capable of sustaining their own institutions as a Christian people. But in order to this result, another point is equally important in our policy. The native churches, and the individual converts, must be trained from the first to the habit of self-support. The cost of the "Native Agency," and especially of supporting those who serve as native pastors, must be thrown from the first, as much as possible, upon the natives themselves. Nor must the native pastor, or evangelist, be allowed to think that manual labor for his own support is inconsistent with the dignity or the spirituality of his functions. The utmost vigilance is necessary on this point, both at the Missionary House and in the missions. "Native Agency" can never attain its highest usefulness so long as it depends upon a foreign treasury. A native pastorate, especially, and native self-support, must go together. In the Sandwich Islands mission this result was reached long ago. It must be reached, ere long, in the missions of Western and Central Turkey.

The Business committee, through their chairman, Dr. Bacon, reported the following

#### MINUTE

*Concerning the Present Rebellion and Civil War, as affecting the Interests of Foreign Missions.*

This Board of Commissioners for Foreign Missions, at its last annual meeting, recorded its sympathy in the struggle of our national Government with rebellion, and its "prayer to the God of nations, so to overrule the conflict that the rebellion may be crushed; slavery, its prime cause, removed; and that peace, prosperity and righteousness may be permanently established throughout our land."

Again assembled for the annual review of our work, in its progress and in its hinderances, we are compelled to recognize again the relations between the great enterprise of Christian benevolence with which we are intrusted, and the conflict of our country with a huge and desperate rebellion. We are reminded that wherever our missionaries labor, their personal safety, their liberty to pursue their work, and their privilege of standing unawed before the rulers of barbarous nations, are partly dependent, under the providence of God, on the fact that they are citizens of the United States, protected in all parts of the earth by the imperial power of the Great Republic; and we are compelled to see that what this rebellion aims at,—the division of our country among two or more mutually independent confederacies, weak in themselves, and

jealous and hostile toward each other,—would weaken the hands of American missionaries in every part of the world. We are reminded, too, that the entire moral influence of the American churches upon the world is far more powerful and beneficent for the fact that they are the churches of a great, united, sovereign and self-governed people. Therefore it is impossible for us to entertain a thought of any termination of this war otherwise than in the perfect restoration of the Union under the Constitution, which, by the favor of God, has made this nation heretofore so great and prosperous in its freedom. We record again our loyal sympathy with the President of the United States, in the struggle to vindicate and maintain "the Supreme Law of the Land," according to his inaugural oath; and our confidence that, according to his proclaimed intention, he will not fail to employ for that purpose, against the enemies of the United States, all those powers with which he is invested by the Constitution of the United States, and all those means of subjugation which are warranted by the law of nations and by the law of God. And with our renewed prayer to the God whose displeasure at the wickedness which fills the earth with violence and oppression all history has testified, and who so often wrought deliverance for our fathers in their perils, we record our grateful confidence that the rebellion will be crushed, that slavery, its prime cause, will be removed, and that peace, prosperity and righteousness will be permanently established in our land.

This Minute was adopted by the Board.

#### LETTERS FROM ABSENT MEMBERS.

Letters were communicated from several corporate members of the Board, viz., Rev. Drs. William Allen, B. Tappan, E. Pond, E. W. Hooker, Baxter Dickinson, J. B. Condit, Joel Parker, and J. F. Stearns, severally expressing their unabated interest in the Board and its objects, and their regret at not being able to be present at the meeting. The letter from the venerable Dr. Allen, one of the oldest corporate members, was as follows, dated October 9:

However desirous of being present in Springfield, at your closing session and farewell meeting to-morrow morning, yet, not being able to attend, perhaps, as the oldest member of the American Board belonging to Massachusetts, I may be allowed to bid you, with my pen, an affectionate farewell.

When I met with my brethren of the Board forty-one years ago, at Springfield, we were a small assembly, all of whom but two are now in their graves. But great praise is due to the grace and goodness of



God to that little company, in giving them wisdom to pass a vote, whose influence in advancing the interests of the missionary cause, down from 1821 to the present time, has been of unmeasured importance. That small band of twelve persons, now almost extinct, passed a vote, which, in the providence of God, has been the means of bringing into the treasury of the Board the large sum of twelve hundred thousand dollars. I refer to the institution of *Honorary Membership*, on condition of the payment of fifty dollars by a minister, and one hundred dollars by a layman. The number of such members has now reached to 14,000, and the payments from the two classes have probably amounted to the sum of one million and two hundred thousand dollars. But still more important than the money, is, perhaps, what was associated with the gift,—namely, the confident faith in the truth and promise of God, and the fervent spirit of prayer thus enkindled. Behold, what God has done by our missions in the distant parts of the world!

But, dear brethren, go on in the path of liberal charity, and strong faith, and earnest prayer, and an incomparably greater work will God accomplish. For not only will be completed what is foretold of the Lamb on Mount Zion, with the hundred and forty and four thousand, redeemed from among men,—the first fruits unto God and the Lamb; but also, what is foretold of the "angel flying in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people."

My brethren! six of your company, of the corporate board, with whom, for many years, I have been associated in our labors, have died within the past year: then go on, with unslacked and new zeal, in the good work to which God invites you, till you too shall be called to your reward in "the General Assembly and Church of the First-Born, whose names are written in Heaven."

#### NEW MEMBERS AND OFFICERS.

The following persons were appointed a committee on new members and officers, viz: Rev. T. A. Mills, Hon. Linus Child, Dr. Palmer, Rev. Joseph Steele, Dr. Aaron Warner, E. Alden, M. D., and Dr. Sweetser. They reported, recommending for election as new members:

Rev. Alvan Tobey, Durham, N. H.  
Edward Spalding, M. D., Nashua, N. H.  
Abner Kingman, Esq., Boston, Mass.  
Hon. William Hyde, Ware, Mass.  
Calvin Day, Esq., Hartford, Ct.  
James B. Shaw, D. D., Rochester, N. Y.  
Rev. John G. Atterbury, New Albany, Ind.

These persons were elected.

For officers of the Board, the committee recommended the following persons, who were chosen accordingly, for the ensuing year.

MARK HOPKINS, D. D., LL. D., *President*.  
HON. WILLIAM JESSUP, LL. D., *Vice President*.

CHARLES STODDARD, Esq.,  
JOHN TAPPAN, Esq.,  
NHEMIAH ADAMS, D. D.,  
AUGUSTUS C. THOMPSON, D. D.,  
HON. WILLIAM T. EUSTIS,  
HON. JOHN AIKEN,  
HENRY HILL, Esq.,  
ASA D. SMITH, D. D.,  
WALTER S. GRIFFITH, Esq.,  
ALPHEUS HARDY, Esq.,  
HON. LINUS CHILD,  
WILLIAM S. SOUTHWORTH, Esq.,

*Prudential Committee.*

RUFUS ANDERSON, D. D.,  
REV. SELAH B. TREAT,

*Corresponding Secretaries.*

GEORGE W. WOOD, D. D., *Corresponding Secretary resident in New York.*

SAMUEL M. WORCESTER, D. D., *Recording Secretary.*

JAMES M. GORDON, Esq., *Treasurer.*

MOSES L. HALE, Esq., }  
HON. SAMUEL H. WALLEY, } *Auditors.*

#### PLACE AND PREACHER FOR NEXT MEETING.

A committee was appointed on the Place and Preacher for the next annual meeting, consisting of Dr. Bouton, Judge Samuel Miller, Rev. E. Y. Swift, Dr. W. H. Bidwell, Rev. N. H. Eggleston, Rev. F. Williams, and Rev. E. L. Boing.

They recommended that the meeting be held at Rochester, N. Y., in the church of the Rev. Dr. Shaw, and that Dr. E. L. Cleaveland, of New Haven, Conn., be the preacher, and Dr. Calvin Pease, of Rochester, his substitute. These recommendations were adopted.

#### RESOLUTIONS.

Most of the session on Wednesday afternoon, and a portion of that on Thursday morning, were occupied with the consideration of the following series of resolutions, in connection with which earnest and able addresses were made by several secretaries, missionaries, and members of the Board. The resolutions were all adopted.

*Resolved*, That we humbly and gratefully recognize the good hand of our God upon us, during the past year, in saving our missions from disastrous curtailment and our finances from serious perplexity; so that, pending a civil war of gigantic and ever growing dimensions, by placing unexpected gains in one quarter against unexpected losses in another, he has

taught us how easy it is for him, according to his own good pleasure, to "open rivers in high places and fountains in the midst of the valleys."

*Resolved*, That in the deliverance of our missionaries among the Dakotas from a death which seemed so imminent, we find new occasion for thankfulness to Him who is the dwelling-place of his people in all generations; and our joy is heightened by the fact, that those who befriended them (with so many others) had been turned from their native ferocity by that gospel of peace and love which we have sent them.

*Resolved*, That the signal bereavements which have befallen our missionaries within the past year,—the ripest experience and the largest attainments lost in a moment, the bright promise of early manhood extinguished by the hand of violence, woman torn away from her ministry of love almost before it was begun,—demand a faithful questioning of our aims, our patience and our faith, with earnest supplications in behalf of those who are bearing this burden of sorrow, that their abundant profiting may appear in all their future labors.

*Resolved*, That the recent weakening of our missionary force, by reason of sudden providences on the one hand, and scanty reinforcements on the other, calls for the immediate concern of the churches, inasmuch as it is clearly unjust to those who are already in the field, (to say nothing of the hazards of the work,) to leave them with increased responsibilities and diminished strength, and cannot be well-pleasing to Him who claims our sons and our daughters, our silver and our gold, as all his own.

*Resolved*, That to this end we earnestly appeal to the patrons of the Board to give of their substance with unabated cheerfulness and liberality, carefully scrutinizing every temptation to omit or lessen their offerings, in the full conviction that as Christ is Head over all things to the Church, so the interests of his kingdom take the precedence of all others.

#### *Effort for the Coming Year.*

Dr. Bacon, from the Business committee, reported the following resolution, which was adopted:

*Resolved*, That in view of the increased cost of remitting moneys for the support of the missions, and the very urgent calls from our different fields, for speedy and strong re-inforcements, the Prudential Committee are hereby instructed to appeal to the friends of the Board, at an early day, to contribute at least \$450,000, for expenditures during the current year.

Resolutions of thanks were adopted, as follows:

*Resolved*, That the thanks of the Board be given to Rev. Dr. Henry Smith, for his sermon on Tuesday evening, and that a copy be requested for publication.

*Resolved*, That the thanks of the Board be given to the good people of Springfield and the neighboring towns, for their Christian hospitality and kindness to the members and friends of the Board, who have in such large numbers attended this meeting:

*Also*—to the gentlemen who have acted on the various committees of arrangements, for their laborious and successful efforts to promote the convenience of all:

*Also*—to the various churches and religious societies of different denominations in this city, for the use of their several houses of worship and lecture-rooms, for public services and lodging places, and to the City Government, for the use of the City Hall, in which the business meetings of the Board have been held:

*Also*—to the numerous Railroad and Steamboat Companies throughout the country, for free return tickets to those who have come from abroad to attend the meeting.

The following resolution, presented by Hon. John Aiken, was also adopted:

*Resolved*, That the Report presented to the Board by the Prudential Committee, and duly examined and approved by the committees to whom the several parts thereof have been submitted, be the Annual Report of the Board for the past year, and published as such, under the direction of the Prudential Committee.

#### DEVOTIONAL SERVICES.

As usual, the several sessions of the meeting were opened with prayer. The assembly was led, in addressing the throne of grace, successively, by Dr. Tucker, Dr. A. D. Smith, Dr. Silas Aiken, Dr. Hawes, Dr. Thurston and Dr. Riddle; and on different occasions united in songs of praise. Morning prayer meetings were held at half-past eight o'clock, on Wednesday morning, in the North and the South Congregational churches, and on Thursday morning, in these two, and also in the First church. These meetings, very largely attended, were of much interest.

The annual sermon, on Tuesday evening, was delivered by Dr. Henry Smith, of Buffalo, N. Y., from John xvii. 20, 21: "Neither pray I for these alone; but for them also which shall believe on me through their word: that they all may be one; as

thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." Dr. Asa D. Smith, of New York, offered the prayer before the sermon.

On Thursday afternoon the Lord's supper was administered to an unusually large number of communicants, (probably not far from 3,000,) in three churches,—the First, the South, and the North Congregational. The services were conducted in the First church by Dr. Hopkins, Rev. Albert Barnes, Dr. G. E. Adams, Rev. T. S. Ward, and Dr. Ray Palmer; at the South church, by Dr. Dwight, Dr. William Adams, Dr. B. C. Taylor, Dr. Bouton, and Dr. Dutton; and at the North church, by Dr. Sweetser, Dr. Hawes, Rev. Mr. Cliff, and Dr. Boardman. Though three churches, accommodating so many, were open, several hundred persons, unable to find room in either, retired to the City Hall, and organized a meeting for religious conference and prayer.

The business of the meeting was finished at about ten o'clock, Friday morning, after which an hour was spent in devotional and other parting services. Impressive addresses were made by Mr. Munger, of the Mahratta, and Mr. Lindley, of the Zulu mission, who were expecting soon to return to their respective fields. Dr. Hopkins, the President, in behalf of the Board, expressed grateful acknowledgments to the people of Springfield and the vicinity, for that generous hospitality which had been so largely tested, and to the members of committees, who had freely performed most arduous labors, in making and carrying out arrangements for the meeting; and Rev. Mr. Buckingham, chairman of the committee of arrangements, responded in a very appropriate manner, in behalf of that committee and the people. The usual parting hymn was sung—

"Blest be the tie that binds,"

when Dr. Taylor, of New Jersey, offered prayer and pronounced the benediction.

#### ADJOURNMENT.

At about eleven o'clock the Board adjourned, to meet at Rochester, N. Y., on the first Tuesday of October, 1863, at 4 o'clock, P. M.

In view of the condition of our country, and the absorbing interest which has been long felt, by all classes of the community, in the unwonted efforts to which we are called for the preservation of our cherished institutions, and the overthrow of a most unrighteous rebellion, it might reasonably have been

expected, that the number of persons who would gather at the meeting of a Foreign Missionary Society would be much smaller than usual. It is, therefore, a fact of cheering interest, that very few of the annual meetings of the American Board have brought together as many of the friends of Christ and his cause, as were gathered at Springfield. The names of 86 Corporate and 464 Honorary members were handed to the Secretary. The City Hall, a very spacious, commodious and pleasant room, but one in which it was not easy for speakers to make themselves generally heard, was selected as the place of meeting, in the expectation that no church in the city would be sufficiently large; and at the first business meeting, on Tuesday afternoon, it was apparent that the Hall would overflow. It was crowded in the evening, probably near 3,000 persons being present to hear the sermon; and on Wednesday morning it became necessary to open the First Congregational church, where meetings were held continuously, at the time of the business meetings, during Wednesday and Thursday, addressed by returned missionaries and others. And as on Thursday afternoon, the three churches opened would not accommodate the numbers who gathered to commemorate a Savior's death, so also on that (Thursday) evening, when meetings for addresses were appointed at the First, the South, and the North Congregational churches, a fourth meeting was extemporized at the City Hall, and largely attended. Not far from 1,500 guests were provided for through the Reception Committee; it was supposed that at least 1,200 others were entertained by friends and at hotels, without the aid of that committee; and large numbers were in attendance daily, not from the city only, but from all the vicinity, who lodged in their own houses. Gratuitous railroad return tickets, to those who had been at the meetings, were issued to the number of 3,000; and the whole number attending this meeting of the Board, it was supposed, could not be less than 5,000. Under the circumstances, this cannot but be regarded as a very promising indication of interest in the missionary work.

The extreme heat of Wednesday and Thursday occasioned discomfort, and served to diminish the interest and lessen the value of such a gathering, yet all felt that it was good to be there. Some of the meetings, especially that of Thursday forenoon and the closing part of that on Friday, were of a very high order. Convictions were produced and emotions enkindled, not all of which will be 'as the morning cloud and as the early dew.'

Some, at least, will abide, and bring forth fruit. The officers, members, and friends of the Board, as they have returned to their work in its behalf for another year, may well be animated by the recollection that there was at Springfield, no note of alarm; no fore-

boding of evil; no call for still further retrenchment; but rather a trustful and hopeful looking for future prosperity, and a manifested readiness cheerfully to meet, even at such a time, the providential call for increased contributions.

### THE MISSIONS.—ITEMS OF INTELLIGENCE.

**DAKOTAS.**—A letter from Dr. Williamson, dated Traverse-des-Sioux, September 8, gives the particulars of his escape, with his family, from the scenes of plunder and massacre, having been warned, guarded and aided by the Christian Indians. He remained at his house until he feared that he was seriously endangering these friends, as well as his own life, by so doing, and then left, Tuesday night, August 19. He indignantly repels the charge that the Christian Indians were helpers and even leaders in the uprising. Nothing, he says, could be farther from the truth. "Near the Upper Agency, where the mission had most influence, as yet it is not known that more than one man was killed, and he when attempting to shoot the Indians. More than one hundred are known to have escaped unhurt, all through the aid of Christian Indians." He mentions the murder of Mr. A. W. Huggins, at his own house, near Lac-qui-Parle, by an Indian from another village. Mr. H. was the son of a former member of the mission, had been a teacher under Government for several years, "was a good man, had the welfare of the Indians much at heart, and would have been protected by his neighbors, but they were from home." Mr. Riggs wrote from Fort Ridgely, September 10 (where he was as chaplain, with the military force): "Messengers from Yellow Medicine report all the mission buildings burned except the Hazelwood church—spared at the solicitation of our people." It is supposed, he says, that the Indians have between one and two hundred prisoners, "most of whom are treated pretty well, but they are watched and threatened."

**ZULUS.**—The unpleasant intelligence is just received, that the house and chapel at Inanda,—the station to which Mr. Lindley, now in the United States, is about to return,—were destroyed by fire on the 10th of July, in the absence of Mr. Mellen. A large part of the furniture and clothing, and most of Mr. Mellen's books were saved.

**CHINA.**—Mr. Peet, of Fuh-chau, speaks of the contempt with which many books and tracts, published by missionaries, have been received by the literati of China, as having no literary merit, but calculated to injure the style of those who read them, and is very grateful in view of the fact, that, so far as the Scriptures are concerned, this stumbling-block is being removed. He writes: "The version published by delegates from different Protestant missions, is now received more extensively, more favorably, and is better understood by the natives generally, so far as my observation extends, than any other version in Chinese that has yet been published. And this is mainly from the fact, that it is more strictly classical, contains a larger number of classical allusions and idiomatic expressions, and adheres more closely to the peculiar genius of the Chinese language, as opposed to Foreign, or Western idioms."

Mr. Vrooman wrote, from Canton, July 12. There were more than forty pupils in his day-school, "making commendable progress;" four boarding and about twenty day scholars in Mrs. Vrooman's school for girls; seventeen pupils in Mrs. Bonney's

boarding school for girls, and forty in Mr. Bonney's day school. Usually, four or five services per week are held at each of the three mission chapels. Adding addresses made on missionary excursions, "the preaching services of the mission will fall but little short of fifteen hundred during the year." Tracts are distributed, to a greater or less extent, at all these services. The whole number of pages, of tracts and portions of Scripture, distributed by the mission during the year 1861, was more than 1,300,000. The letter closes with an earnest appeal to Christians in behalf of the perishing millions of China.

CEYLON.—Mr. Hastings states, July 22, that two persons were recently received to the church at Oodcopitty, and one at Navally. Cholera was prevailing in some parts of the province, especially in the vicinity of Jaffna town.\*

MADRAS.—Mr. Winslow wrote, August 10, that, through the good hand of God upon him, he was permitted to see the Tamil and English Dictionary, upon which he has bestowed so much labor, completed. "It makes a little short of 1,000 pages, and contains 67,452 words; 30,551 more than Rottler's Dictionary, and 9,000 more than the Tamil Dictionary published in Jaffna." "It is a great relief to me," he writes, "to have the burden removed which has pressed upon me so long, sometimes almost beyond measure, and I feel grateful for the Lord's goodness." He was expecting to baptize one man, heretofore a heathen, on the next Sabbath, and another had applied for baptism; but there was "no general stirring among the dry bones."

MADURA.—Mr. Rendall writes that four persons united with the church at Madura on the first Sabbath in July. "We had," he says, "a most interesting communion season." In a letter dated July 22, he says: "We are now undergoing the most severe famine I ever witnessed in the district. May the Lord, in his controversy with this people, lead them to think upon him who sends the affliction."

EASTERN TURKEY.—Mr. Richardson, of Arabkir, in view of the missionary wants of Malatia, with its eight or ten thousand Armenian and its forty thousand Koord-Turkish inhabitants, has embraced a favorable opportunity to secure a suitable building for mission premises there, and has made arrangements hereafter to reside in that place during the winter and spring of each year.

CENTRAL TURKEY.—Dr. Goodale, of Marash, wrote, August 19, respecting civil disturbances which, judging from recent statements in English papers, may have prepared the way for much more serious events. "We have had a season of solicitude again for our personal safety, and for the safety of the Christian population in this city. A few weeks since the people of Zeitoon got into trouble with a small Mussulman village near them, murdered the villagers and burned their houses. The Pasha of Marash at once raised an army and went against them. While he was absent, the city was in great danger from the fanatical Moslems who remained. He went to Zeitoon, and succeeded in bringing the people there to terms; but at that point, through the treachery of his undisciplined army, which was a mere rabble, a fight occurred among his own soldiers, in which the Zeitoonlis joined, and he was driven back, entirely broken up, into Marash. But for the timely arrival of the English Consul from Aleppo, with regular troops, without doubt we should have fallen victims to an exasperated mob. We recognize the hand of God in our preservation and that of the Christians of the city. The English Consul will remain here until the matter is settled."

Turning from this subject to the mission cause, he says: "The work of the Lord goes steadily forward here. Probably there is not, in all the field under your



supervision, a more delightful place to labor in than this. We have little to disturb us, and the whole community are ready to put shoulder to the work, as one man. This church has never had a settled pastor, although it numbers 275 members, in a Protestant community of not less than 1,200. A young man has just reached us who graduated in the last class at the Bebek seminary. He went from this city, and we hope he will soon be settled here; a thing greatly to be desired. A pastor here would greatly relieve the missionaries."

WESTERN TURKEY.—Mr. Leonard wrote from Marsovan, August 5, mentioning the arrival there of Miss West, from Constantinople, on a visit, and Miss Babcock, on her way to Kharpoat. Respecting mission prospects he writes: "I have been much encouraged of late by the general aspects of the gospel work here. Our congregation, during the spring months, considerably increased in numbers, so that there were frequently from one hundred and sixty to two hundred present on the Sabbath. Several intelligent Armenian women, in spite of opposition from their husbands and neighbors, have had the courage to attend public worship; and the female prayer meeting, for several weeks in succession, has been held in Armenian houses only. The families even strive with each other for priority in the privilege of opening their doors for it. Several young men, who had been wont only occasionally to look in upon us, have become regular attendants and are enlisted in the Sabbath school. But we need—O, how much we need—the visitation of the Holy Spirit! In my annual report, brief mention was made of certain favorable signs among the Turks. I still have confidence, and increasing confidence, that, almost unconsciously to themselves, the minds of many are exercised in regard to the Christian faith. Calls from Turks at my study, or Turkish women upon Mrs. Leonard, (at the other side of the house,) have averaged about one a day since the annual meeting, two months ago. I have a collection of Dr. Pfander's books, and others suitable to engage and interest them, which usually leads them to call of their own accord for the Bible."

A letter from Mr. Crane, of Adrianople, dated September 4, announces the arrest of three brigands, supposed to be of the band by whom Mr. Meriam was killed. The evidence seems conclusive that one of these was the leader of that band. He was arrested at Rodosto, after getting on board a vessel about to sail for Constantinople, under circumstances which would seem to reflect much credit upon the chief of police at that place. The Pasha of Adrianople also, and some other Turkish officials, appear to have acted with decision and vigor, both before and subsequent to the arrest; but the examination of witnesses has developed facts which implicate the *cavasses* of the French Consul at Adrianople, as having at least aided the brigand in his efforts to escape. As the case has progressed in the court at Adrianople, the United States Ambassador at Constantinople, informed of the facts by telegraph, has acted with promptness and energy, to secure the ends of justice.

The painful intelligence is received from Constantinople, that Mr. Riggs is seriously ill, having had severe attacks of bleeding. He is obliged, for the present, to give up all labor. The *hope* is still cherished, that he may so far recover as to be able to finish the great work on which he was engaged—the translation of the Scriptures into the Bulgarian language.

SYRIA.—A letter from Mr. Hurter announces his arrival at Beirut, after a very pleasant voyage, on the 9th of September. News from Hums, he says, continues to be very encouraging. "There is an insurrection in Keswan, and Daud Pasha has assembled the militia among the Christians of the southern part of Lebanon to quell it."

## LETTERS FROM THE MISSIONS.

*Mission to Western Turkey.*

## CONSTANTINOPLE.

LETTER FROM MR. HERRICK, AUGUST  
26, 1862.

*The Cesarea Turkish Family.*

THE reader will remember the interest which has been felt by the missionaries in the case of a Turkish family, a man and his wife, who embraced Protestant Christianity at Cesarea, some years since, and after encountering much opposition and danger there, escaped to Constantinople in December, 1860. (See *Missionary Herald* for 1859, page 115; 1860, page 18; and 1861, pages 73-4.) This letter has reference to that family; to what, for a time, appeared to be the very trying defection of the wife, and her subsequent return to her husband and, hopefully, with true penitence, to a firmer trust in Christ. Mr. Herrick says of the case: "The facts and the significance of the facts here briefly related, are so plain that comment need not be added. We have a fresh stimulus to the exercise of faith; we see that God takes his own method to honor the name of his Son; we see the watchfulness of the Great Shepherd over the lambs of his flock; and we are encouraged to believe that effort promptly and wisely put forth for winning these men (Mohammedans) to Christ, will not be in vain."

*Seeming Apostasy of the Wife.*

Finding it necessary to leave the city for the hot season, Mr. Herrick had left his house in the care of these persons, Ahmed and his family. He writes:

On Saturday evening, July 19, word reached me that Ahmed's wife, with her two children, had left him the previous day. It was to me, as also to all who had known her, a perfect surprise. The next day—Sabbath—I saw Ahmed, and learned from him that his wife had all along desired to return to her home and friends in Cesarea, finding herself without much society, and lonely, in Constantinople. He did not believe she had gone back to Mohammedanism, and none of us could believe it. She had

gone, he informed me, to the house of a distant relative, a Mussulman, a native of Cesarea and now an officer under Government, living in the city proper, i. e. Stamboul. He was greatly distressed, but bore the trial with the support of hope and the resignation of Christian faith. Her story, as afterwards learned, is substantially as follows. The relatives to whom she had now gone, had long had their eyes upon her and the children, hoping to get them back to the old faith. They supposed her attachment to Christianity to be mainly on her husband's account, and believed she might be allured to return. Through a Cesarean Turk, who had become a Catholic, and whom Ahmed had befriended in time of need, in the hope of doing him good, these relatives obtained an interview with the wife in her husband's absence. Learning that she was now more than usually discontented and a little irritated, (on account of discipline to which Ahmed had subjected the children the day before,) they used kind words and fair speeches; and after much urging, and against many objections, they at last over-persuaded her to take her children and go with them. They promised to call her husband the next day, and together arrange for their living in a Turkish quarter of the city, where she could have more society.

After they had thus got her and the children within their power, they at once set about securely retaining them, by making the separation of the husband and father from his family complete, in case they could not frighten Ahmed himself back, of which they had little hope. On Wednesday, the 23d of July, they presented a petition to the Minister of Justice, in the name of Fatima, but at first entirely without her consent or knowledge even, in which it was rep-



resented that she had been deceived by her husband on leaving Cesarea,—he pretending that they were to go on a pilgrimage to Mecca, in place of which he brought the family to Constantinople, made them live among "giaours," received giaour priests to their house, and sent the children to a giaour school. The petition further stated that she would receive him back as her husband only in case he would again become a Mussulman. (When a Mohammedan becomes a Christian, his wife is, according to Mussulman law, divorced from him, *ipso facto*. He must pay back her dowry, provide for her support for a hundred days, &c.) Fatima gave her consent to this petition, using the words put into her mouth, not knowing what to do, and fearing that if she declared her real attachment to Christianity and her desire to return to her husband, her children would be kept by the relatives with whom they then were.

#### *Proceedings of the Husband and Others.*

Ahmed was also summoned before the Minister of Justice on the presenting of this petition, and when asked as to his faith, replied that he was a Mussulman, or "Islam;"—(our Turkish brethren have often used this term, "believer," in the way of caution and conciliation,—which is well enough etymologically, but objectionable from its uniform application to Mohammedans, and not likely to be correctly understood;) but he also added directly, "I believe in Christ, and receive him as my Savior." The case was referred from this court to that of the Sheikh ul Islam, the highest religious tribunal, to be heard on Monday, the 28th. Meantime Ahmed presented a petition, through the English Embassy, (our own declining to act in the matter,) to have his case brought before the Minister of Foreign Affairs, as we feared to have him appear in a court where Moslem bigotry and fanaticism are strongest.

Ahmed was kept out of the way on

Monday, but was brought before the Sheikh ul Islam on Tuesday, the 29th, the petition referred to not having reached the Minister of Foreign Affairs in time for him to stay proceedings before this court. Or it may be that he chose to let it go on, without interference. The Mussulman relatives, with Ahmed's wife, again appeared, and the petition above mentioned was re-read, Fatima keeping silence, as she had been instructed to do. Ahmed was again interrogated and replied,—"I confess that I am a Christian, and that woman," pointing to his wife, "has for eight years been one with me in the examination and reception of the gospel." "We do not ask you to speak for her, speak for yourself," said the official. "We are Christians," said Ahmed, "both of us. I am a *Christian*." "Then these books are false?" asked the Judge, pointing to certain volumes of Mussulman religious law, drawn from the Koran. "How can I know?" was the reply. "You are wise and learned; it is for you to examine the books sent from God." "Do you then deny the later prophet?" (Mohammed.) "I worship God, through Jesus Christ." "To which of the Christian sects do you belong? Are you a Protestant?" "I am a Protestant." Attention was then given to some details about the money he was to pay his wife, and the formal ratifying of the divorce.

#### *Ahmed Imprisoned.*

Thus was our brother called, in God's providence, to make a clear, unequivocal confession of his faith in Christ alone, in a presence where, probably, such words had never before been uttered. The confession created a profound sensation. The Turks were greatly incensed. Some struck or spat upon Ahmed; and many demanded that he should be put to death. Bail had before been accepted for his appearance, but now it was refused and he was sent to prison.

It was already near evening. The

next day the assistant of the Minister of Justice was asked the reasons for the imprisonment. He replied: "He has no acceptable bail, and he has 10,000 piasters debt." On Thursday the money was offered and his release demanded, but contrary to all right, and contrary to Turkish law, he was still detained; the officer pretending that it was on account of his refusing to sign a paper ratifying the divorce, saying, "I am a Christian, and Christians do not divorce their wives."

On Friday, the Mohammedan Sabbath, nothing could be done for his release, and he remained in prison, visited, however, by his friends, happy in preaching the gospel to his fellow prisoners, and conscious of no crime except that of confessing Christ as Lord, before rulers who reject him.

In the way of apology for the Government, perhaps even in the way of commendation, it may be observed that they claim to have saved Ahmed from mob violence by the security of prison walls. He *was* saved from the abuse to which he was at first exposed from Mussulmans in the prison, by a stringent order from Government.

#### *The Wife's Escape and Return.*

On Friday, August 1, the most welcome news reached me, that Fatima and her children had escaped the day before, and were at Dr. Schaffner's, at Bebek. It appears that she had not been allowed to leave the house, nor to remain alone. Indeed, after her appearance the second time in court, she was guarded like a prisoner,—a woman sleeping with her at night and men watching at the door. She spent most of two nights and one day, from Tuesday evening till Thursday morning, weeping and praying, and meditating some plan of escape. The woman who had special charge of her was much moved by her distress, and became very friendly.

On Thursday morning, Fatima entreated the mistress of the house to let

her walk out a little way with the children. After considerable urging, she was allowed to walk with the woman who slept with her at night, and who lived near by, to her house. This attendant refused to go farther, but was, with great difficulty, persuaded to let the mother and children walk a little way alone. Fatima seized the opportunity, and quickening her steps, went to the nearest landing place, took a caique and came direct to Bebek.

#### *Re-union of the Family.*

A word from the English Embassy, on Saturday, secured the prompt release of Ahmed and the refunding of the money; and the family were united after fifteen days' separation, grateful for the deliverance God had so signally wrought, grateful even for the discipline and the trial. They seem very happy since, living in all quiet, after a week of rest spent in our families. Fatima appears penitent and humbled for having fallen into the snare so skillfully laid for her, and for the trouble of which she has been the occasion. We hope and pray, that this trial may be used as a means of strengthening them both in the faith of the gospel, and of uniting them more closely to each other.

Application is now being made, through the English Embassy, to the Porte, to have the family properly registered as Christian subjects. Such matters often move slowly, and I will not delay writing to learn the answer which may be received.

In applications to the English Embassy, special aid was rendered by Dr. Schaffner; and grateful mention is made, also, of assistance rendered in the case by Rev. Mr. Thomson, agent of the British and Foreign Bible Society. Mr. Herrick states that some other things, which have recently transpired, serve to confirm a report, that a society has been organized among the Turks expressly to oppose any movement of Mohammedans towards Christianity. "They have already," he says, "annoyed some of our Turkish friends considerably, and frightened away several who sometimes came to our places of meeting."

## Mission to Central Turkey.

## OORFA.

LETTER FROM MR. NUTTING, JUNE 11, 1862.

*Progress.*

MR. NUTTING writes from Aintab, where he was spending some time with his family. Most of his letter has reference to the progress of the work in which he has been engaged for five years at Oorfa, and many of his statements, particularly in regard to the readiness and energy of the little church and Protestant community, in efforts to support their own institutions and to do good abroad, are of special interest. "It is," he says, "about eleven years since native helpers began to be sent to Oorfa, from Aintab, which had then been occupied about four years. One spent three years there, working at his trade, as a weaver, all the time, but receiving a partial support from the mission, and reading and explaining the Scriptures to all that came to him, both on the Sabbath and on week-days." In 1854, the place was visited first by Mr. Schneider, and then by Mr. Nutting. The Sabbath congregation was then about thirty. A church was organized by Dr. Pratt, in December, 1855, with six members, one a female, but without much opportunity to judge of the fitness of the persons thus received. Mr. Nutting writes:

It is just five years and five days since we left Aintab to occupy Oorfa as a station, and as during that period very little has been written you concerning the progress of the work of evangelization in that field, two of the annual reports even having failed to reach you, I now propose to present some review of the changes which have occurred, and to give you as clear an idea as my time will permit, of the actual condition of the work at present, and its necessities and prospects.

I reached Oorfa, June 13, 1857, with Mrs. Nutting, and her mother, Mrs. Hodges. Mr. and Mrs. White, new laborers from America, arrived there from Aintab about the first of November of that year, and remained connected with the station until May, 1859. The congregation numbered, on an average, that

first summer, twenty; and only twenty-one after we had labored there a year. Few of these were of a very promising character for usefulness, being all poor, and most of them not remarkable for natural intelligence or activity.

Of the six church members, the one female and one of the males gave indubitable evidence that they were unregenerate, two others seemed very doubtful, and only two gave decisive evidence that they were the children of God. Of these two, the piety of the younger was quiet and meditative, and that of the other, of the active, aggressive kind. From January, 1858, especially, this man was very active, and seemed wholly intent on one thing—the evangelization of those around him. The two unregenerate members, whose unworthiness we could not doubt, could not be cut off from the church, as there was no positive, open act of sin. There was little to encourage us that year, in things seen. About the end of June, or after one year had elapsed, about forty adult males came out at once, and openly, as Protestants. These were from a larger party, which had been for many months examining the Scriptures by themselves, under the lead of V. G., an enlightened school teacher, and B. O. M., an intelligent calico printer; and for three Sabbaths our congregation averaged about seventy. Then persecution drove back the greater part of the new comers, and when Mr. and Mrs. White left for Marash, at the end of May, 1859, after we had labored there nearly two years, assisted by associates one year and a half of the time, the average congregation could not be estimated at more than fifty. The church numbered seven, one worthy male member having been added.

The probable average congregation now, at the close of the fifth year, is nearly two hundred—at least one hundred and ninety, not reckoning those away for work during the summer. The church received an addition of two male

members by profession, during 1859, and one of the two original *unworthy* members was cut off. In 1860, nine were received; one removed to Birijik, and one, the active Christian of the first members, died. In 1861, one was received by profession, a young man of extraordinary loveliness and promise. Three unmarried young men were received at the communion in March of this year, and in May, three married men, one married woman, and one widow. The present number of members, in good standing, is fifteen.

Of the present church members, including the newly received, all but one are active, working Christians, and their influence is felt, as it will be, still more widely.

There has been more progress, during these five years, than the statistics thus given indicate. Protestantism has become known, and has a strong and favorable influence. I have labored constantly, not with reference to a rapid increase, but with a desire to lay broadly and deeply the true foundations, with the conviction that all right religious action and permanent progress must be only from right knowledge, and the belief of the truth.

#### *Benevolent Effort.*

That something has been done towards laying a right foundation is evident, I think, from the readiness of the Oorfa congregation to assume the expenses of their own religious institutions, and from the amount of their strictly benevolent contributions, for the past two years especially. At no station of the mission has a congregation been, in so short a time, brought so nearly to an entirely self-supporting basis, and in none has the average amount of benevolent contributions from each adult become so large.

The Oorfa congregation has had no aid from others for common school instruction, and yet, without a word of exhortation or advice in this respect

from their missionary, they have gone on increasing the number of teachers from one to three, and their wages also; and I have no doubt that they will, within the year, have a fourth school of their own. In their three schools, there are now ninety-four pupils, of whom thirty-four are girls; and the schools have much improved in character, since they have assumed their support and direction. One third or more of the pupils are the children of non-protestants, who of course do not pay for their children; so that the support of one of the three teachers may be considered as benevolence on the part of the congregation, it being not for themselves but for others, two teachers being enough for their own children. But not including this, their other benevolent contributions, (for the poor and for Germish, a village six miles east, where they have paid half the cost of a house for a place of worship,) give a higher average than those of any other station in our mission. And for two years past their contributions have been according to 1 Cor. xvi. 1, 2;—not public, but in such a way that *no one's gifts are known to any other.*

From the letter of the committee of the congregation, which I translated and sent you in connection with my report, [see Herald for August, page 236,] you will have learned, that from January, 1863, they hope to be able to bear all their own burdens, without aid from abroad. Is not this an evidence that the truth has taken root in their hearts and consciences?

You will understand this better when I inform you that they expect to do this *with their present number and strength.* Early in the winter I talked with their committee, and also with leading and judicious men not of the committee, both in and out of the church, and expressed my conviction that their congregation was now large enough to support its own pastor, and that it was nearly as large as a pastor could properly in-

struct and care for. I was surprised to see how readily they were convinced of this, and assented to my plan, to bring B. from Severeck in the spring, with a view to the gathering of a second congregation. It was with much doubt that I proposed this matter, for I feared they would prefer to have the congregation larger and less thoroughly instructed and catechised, that the pecuniary burdens might be lighter to each, rather than to be more heavily burdened for the sake of better instruction. The evangelization of Germish, an Armenian village of about 1,000 souls, they consider to be their work, except that they asked from others half the cost of a place of worship. A man has gone there, formerly school teacher at Adiaman, to support himself by weaving, until the truth shall have gained such access that his whole time will be needed for conversation and teaching the children, when he will devote himself to the work, and receive his support from the voluntary contributions of the Oorfa congregation.

I have purposely abstained from asking any appropriation from abroad for the evangelization of Germish, that the Oorfa church might feel its responsibility. This year the congregation, particularly some women, took the first step, raised about \$25, and urged me to do something for Germish; and I now feel confident that it will soon be demonstrated by events, that the delay in this matter, for so many years, was by the wisdom of God, and will be gain in the end, not only to the Oorfa church, but to Germish.

I had intended to inform you of the state of things at Adiaman and Severeck, our two oldest out-stations, but my letter has already become so long that I must defer any review of their history to a future time, simply remarking that on my recent visit, I found that the Adiaman congregation, notwithstanding constant persecution, was steadily increasing, averaging 90 on week days and 110

on the Sabbath. The Koordish tribes in the vicinity are having bloody times, having killed 66 on one side just before I was there.

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### Mission to Eastern Turkey.

#### BITLIS.

LETTERS FROM MR. KNAPP, JULY, 1862.

MR. KNAPP refers to the fact, that for several months no communication had been sent from Bitlis to the Missionary House, and gives the assurance that this was not because they had nothing to write, since much had transpired deeply interesting to the missionaries, as indicating that their labors are not in vain. He then proceeds to speak as follows of

#### Progress and Prospects.

The burden of this brief letter will be to illustrate and prove that Protestantism (I use this term for lack of a better one at hand) has now become an "institution" in this place. The work of reformation has fairly begun. We have been here more than four years. The first three were those of the husbandman's sowing and waiting; now, by the blessing of God on the seed sown, we are beginning to reap the precious fruit, in tears of joy. The work began to assume a permanent form last autumn, and that, too, at a time when we felt compelled to throw up all dependence on native agency. The preacher we had procured at Arabkir proved to be unacceptable and useless, and in December we felt constrained to prohibit his preaching. Owing to its being impossible in the winter season to travel, we allowed him and his family to remain, but we sent him away in the spring. During his stay, by his imprudent conduct, he gave us much trouble and anxiety, and his presence proved a great hindrance to our efforts.

We observed the world's concert of prayer during the first week of January, and a goodly number attended the several public exercises. About the middle



of that month we found our work sufficiently encouraging to commence a series of week-day meetings, and from that time to the present we have had two such meetings each week, near the markets. These are conducted by Mr. Burbank, and in them the large Catechism is very thoroughly taught, all the proof-texts carefully examined, and the decalogue and important passages of Scripture committed to memory. There has been a growing interest in these exercises, and we see that they are very profitable to our people. During the winter months we had two exercises on the Sabbath, one at ten o'clock, A. M., and the other at two, P. M. Most of the audience occupied the intermission with studying the Scriptures and prayer, thus spending at least seven consecutive hours in profitable religious exercises. Most of our congregation live in the north part of the town, a distance of half an hour's walk; but neither snowstorms or the cold prevented any from faithfully appearing at our chapel every Sabbath, notwithstanding the fall of *fifteen feet* of snow during the winter.

As a sure index of the steady progress of our work, we would refer you to the time of *Lent*—the Armenian fast of forty days, in the winter. At that season, all who attend our services are called to account, and those who pass through that fiery ordeal and do not abandon our Sabbath services we regard as our firm friends. Three years ago, only *one* remained faithfully by us; two years ago there were *five*; and last winter there were at least *thirty*. This we regard as a most encouraging ratio of progress. Thus far, this year, our regular congregation has averaged about forty.

#### *Protection.*

I should mention two facts of interest. One is, that in anticipation of the approaching Lent, we called upon our Moodir, or Governor, and gave him, at the request of our congregation, the

names of those who desired to be protected in their religious public worship. He promised them the desired protection and kept his promise; and as a consequence, they suffered but very little annoyance. The other encouraging thing I refer to, is the increasing friendliness of the chief Armenian Vartabed. Hitherto he had anathematized all who were reported to him as coming to our chapel, but last winter he would not do it. Several times a delegation from his own people, who applied to him, reported that all his people were going over to the Protestants, and besought him to apply his customary check to such things; but he always turned them away, saying, "I shall do no such thing. Those who have gone over to them are young men, and in due time they will see their error and return back to us." We cannot account for this change in the Vartabed's conduct, except by saying that it is the Lord's work. We suppose, however, that the Vartabed read the Bibles and religious books which he wrested from some of our brethren two years ago, and became convinced that it was useless to oppose us longer in the manner he formerly had done. A few weeks since he was summoned by the Patriarch to appear at Constantinople, for what reason we have not yet learned. A number of our men are merchants, who go out occasionally to the surrounding villages to trade. They carry the gospel with them, and in that way do much good.

Mr. Knapp speaks of giving instruction to a class of young men, in the hope of raising up efficient helpers, and mentions several individuals whose apparent interest in the truth has been encouraging. One is the young man spoken of in a letter published in the Herald for October, 1858, page 314, who last autumn "decided to banish his foolish fears, hazard his all, and come out boldly on the Lord's side." "Since then," Mr. Knapp says, "he has been a prompt, faithful attendant upon all our religious exercises, and thus far gives evidence of a new birth." Another is "blind Marnoog, who has obtained a livelihood by going about, led by a brother, from village to village, and singing comic songs.

Of late he has given up what he now regards as a sinful business, has become a constant hearer at the chapel and an open Protestant. His brother has, in consequence, cast him off, leaving him to shift for himself; but though he has a family to support, "he is nothing daunted, but is very cheerful, and with his whole soul seems to trust God's promises." A lad, about fifteen years of age, an orphan, for persisting in attendance on the chapel and in the study of the Scriptures, has been dismissed by his employer, and turned helpless into the street. The Protestants made provision for his immediate wants. Another young man, for the same cause, has been disinherited by his father, and stripped of his best clothes, and, at the father's instigation, imprisoned for debt. As he appeared firm and sincere, money had been advanced by the Protestants, and to the great chagrin of the father, he was released from prison, and left free to find work for himself. This case, occurring in influential circles, had caused some excitement, and it was believed would be productive of good.

After commencing this letter, our brother was visited by an aged Armenian priest, who "blessed" him and his house, as he had frequently done. Such a thing, he says, would not have been dreamed of, four years ago, as possible in that intolerant city.

In another communication Mr. Knapp gives some account of a tour, in June and July, around Lake Van. He left Bitlis, June 16, and went first to Van, accompanied by Mr. Shedd, of the Nestorian mission. There, as is mentioned in a letter from Mr. Shedd, after eight days' search, they secured a house, and then visited the Pasha and made known their plans, asking protection for the expected missionaries; which was promised provided they should bring the desired papers. Mr. Shedd then left for Salmas, and Mr. Knapp proceeded, accompanied by a native preacher, on the 27th of June, in a north-west direction. On his way he saw the vats, "twenty or thirty feet square and a foot deep, in a clay soil," in which the water of the lake is evaporated by the sun to form a salt, sold in our markets for the use of dyers and soap-makers. On Saturday they rode forty miles, and spent the Sabbath at Agants, the seat of a Moodir whose district embraces seventy villages, twenty of which are inhabited entirely by Armenians, a few by Armenians and Mussulmans, and the others by Koords. They were visited by two Armenian priests, who received them kindly and invited them to their church, where they held religious conversation with the people. On Mon-

day they started for Malazgerd, the chief village of another district of that name, and "the ruins of a once flourishing city." It is only one day's ride from Agants by the direct route, but to avoid danger from Koords they took a circuit of three days. "This place, as well as the hundreds of surrounding villages, were laid in ruins by the Russian war some forty years ago." The district contains a hundred villages, but Mr. Knapp was disappointed in finding that only ten of them are Armenian, the others being Koordish. He intended to visit also the district beyond,—"the north-eastern corner of our field," he says,—but learning that the inhabitants were all Koords, he now turned his face homeward, reaching Bitlis in three days.

### Nestorian Mission.—Persia.

LETTER FROM MR. SHEDD, JULY 3, 1862.

#### *Meeting of the Mission to Eastern Turkey.*

MR. SHEDD, it will be remembered, has spent the past year at Salmas, with special reference to work among Armenians, and with considerable encouragement. Supposing that it might be thought best for him to accede to the desire of brethren connected with the mission to Eastern Turkey and transfer his relation to that mission, removing perhaps to Van, he went to Bitlis to attend their annual meeting. He arrived only the day before the meeting closed, but he writes:

We enjoyed the fellowship of the brethren and sisters from Friday till Monday, and such fellowship as missionaries alone, meeting far away from Christian lands, are permitted to enjoy in this world. I feel very grateful for many things of practical advantage, learned in those two or three days. It was worth far more than a long journey to partake of the spirit of the occasion. To a visitor whose heart is engaged in the cause of missions, I can imagine nothing more dear, or morally sublime, than such a meeting. In this Koordish city of the mountains, which, a few years ago, was a stronghold of robbers and outlaws, far inland on the frontiers of the Turkish Empire, amidst Moham-



medanism and corrupt Christianity, are gathered a few of the servants of the Most High, praying and consulting as to ways in which, by simple and peaceful agencies, these strongholds of Satan may be pulled down, and all these vast regions opened to the gospel and won to Christ. Any visitor would, I think, be struck also with the earnestness and harmony, and the strong faith and hope pervading this band of missionaries. The array of cheering facts for the year past sufficiently attests that God, by his providence and Spirit, is working with them. The closing prayer meeting on Sabbath evening, was a scene to be remembered. The God of missions seemed to baptize anew, with his Spirit, the assembly of his saints. While all hearts were aglow, a concert of prayer, remembering each of the seven stations of the mission on a particular day of the week, was agreed upon, and all seemed to part with a deeper consecration to the work and with reanimated faith. There is hope of rapid and glorious progress for the cause of Christ in Eastern Turkey.

Respecting the station at Bitlis, he writes:

There is now a growing congregation, numbering at present between forty and fifty men and youth. These are mostly young men, of active minds and decided convictions. Such an assembly of upturned, interested faces, I have not seen before in the East. It is a very promising feature, that several of these young men are hopeful candidates for becoming teachers and evangelists in the great harvest-field around them.

#### *Change of Plans.*

After the meeting, Mr. Shedd went with Mr. Knapp to Van, where, entering as travelers and taking a room at the Persian khan, they explored the city, having the advice of the Protestant brother Avedis, "the sole witness for the truth" there. From various sources they became "convinced that there is, beneath the surface, considerable Bible reading and thinking in Van, and that numbers are only waiting the coming of a

missionary to avow their convictions." But there is, also, "decided hostility; and the determination is strong with the people generally that no Protestant teacher shall gain a footing among them." They succeeded in renting a house, of a Moslem priest, near the centre of the city, in a good situation for a chapel, and which would answer for a missionary family for the coming winter. Returning now to Salmas, where he expected to put his things in order for removing to Van in the autumn, Mr. Shedd received the intelligence that Mr. Cobb's health had so far failed that he was compelled to relinquish all missionary labor. As this would constrain to some change of mission plans, he thought it best to go on to Oroomiah, and after full consultation with the brethren there, became convinced that it was his duty to take Mr. Cobb's place, superintending the work among the Mountain Nestorians, "while Mr. Rhea becomes more directly responsible for Salmas and the Armenians."

Mr. Cobb is under the necessity—a very trying one to himself and to his missionary brethren—of relinquishing his work in Persia, and will probably return at once to the United States.

At the close of a business letter, Mr. Cochran refers briefly to matters of interest connected with the mission work as follows:

The ecclesiastical raid reported to you last winter, has brought no Russian priests here yet, and it is still uncertain whether they will come. There has probably been some governmental interference to prevent their coming; but their attempts have been a spur to the people to ask for better protection, and to obtain it. We are informed that consul Abbott has been instructed to demand of the authorities at Tabreez official interference, and he seems to have taken hold of the matter quite efficiently. He has caused a transfer of government villages into better hands; has secured a bill of rights which, if respected, will be satisfactory; and has put the most influential and oppressive khan under bonds to cease his oppressions.

Just now another instance of oppression has occurred. A girl has been

stolen from Geog Tapa, and the family of the chief khan refused to give her up.

Our helpers have been casting their nets into the Armenian waters the last month. They are deeply interested, and hopeful of good results from this new department of labor. Some Armenian youth who speak Syriac are also promised for our seminary.

### North China Mission.

LETTER FROM MR. BLODGET, MAY, 1862.

#### *The City of Peking.*

As the mission with which Mr. Blodget is connected is expected to operate in the future far to the North of Shanghai, it has been thought best to designate it no longer as the Shanghai, but as the North China mission. The present communication from this brother is made up, mainly, from his "occasional notes." The following extracts are of interest and value. Writing at Peking, which place he visited in May, he says:

This is a fine city, by far the finest in China. The walls, the streets, the merchandise, the buildings, the temples and monuments of antiquity, are all far beyond what are found in other cities of the empire. The site of the city itself is fine, the mountains lying round about, and the land within, and in the vicinity, being elevated and dry. Trees abound, both in the courts of public and private buildings, and in the grounds pertaining to some of the temples, where there are large parks and groves. Here is the concourse of nations of north-eastern Asia; embracing Coreans; Manchurians of several tribes; Mongolians, Eastern and Western; Thibetians, and Russians from the frontier of Mongolia. The Chinese language is the medium of intercourse with all these nations.

This is the second city in the world for size, containing about two millions of inhabitants. Its walls are twenty-eight miles in circuit, and at the north, fifty-four feet in breadth on the top. I

have not measured the breadth in other parts. In the East, Yeddo is the only city to be compared with it. Yeddo is *rus in urbe*; nothing in China can bear comparison with Japan in natural beauty. God has bestowed upon that country, with a bountiful hand, all good things of his creation. But in respect to size, extent of influence and power, civilization and the arts, historical monuments, present and prospective political importance, Yeddo cannot bear a comparison with Peking.

#### *Salubrity—Long Life of Papal Missionaries.*

The climate of this city is regarded as healthy for men of the West. I have visited a cemetery of Roman Catholic priests, mostly French Jesuits, and made some notes of the length of their residence in China. Of twenty-six priests whose remains were interred there, the average term of life in China was 24 9-26 years; and the average total length of life was 60 9-26 years. The average age for entering the field, was 35 10-13 years. This is remarkable; it accords with what I have found true in Kiang Nan; and we may learn a lesson from it. No settled minister who feels inwardly called to this missionary work, and who is an apt scholar, need be deterred by his age from coming to China, if he is not above thirty or thirty-five. Five of these priests were over forty when they came; one was *forty-five*; and only two were under thirty. The average length of missionary life among the Jesuits in Kiang Nan, ascertained in a similar way, was, as I remember, about *eleven years*. What circumstances of return for ill health, change of location, &c., &c., should modify these tables, I can not tell.

#### *Health Retreats in the Vicinity.*

I went out with Mr. Edkins, a day or two since, to the hills nearest to the city on the west, to note their advantages for a health resort for invalids in

the summer. The nearest hills are twenty li from Peking. The temples are beautiful, clean, and affording every accommodation. The yards are spacious, and adorned with trees and flowers. The air at this season is cool and pleasant. These hills are on the slope of high mountain ranges, and cooler air may be obtained by ascending farther. I cannot see why a delicate female would not find herself as well situated here, in *point of climate*, as she would be, for example, on the hills in the vicinity of Philadelphia. It is a very inviting place, and will afford a quiet retreat from the great city.

I find that the Church Missionary Society, or the Gospel Propagation Society, is coming to Peking; the London Missionary Society is already here. Whether Mr. Martin, of the American Presbyterian mission, will come or not, I can not tell. The place is certainly very important and very inviting. I think it will have much the advantage of Tientsin in point of health, on account of the greater elevation of the soil and its greater productiveness. The low, barren land about Tientsin renders the summer heat intense. Tung-cheu will not differ much, I apprehend, in this respect, from Peking.

### Zulu Mission.—South Africa.

#### GENERAL LETTER.

THE annual meeting of the Zulu mission was held at Amanzimtote station, in May. All the missionaries on the ground, with most of the members of their families, were present, and the occasion was one of much interest. There was a prayer meeting in the morning of each day, in English, and preaching in Zulu each afternoon; several meetings were held with the children; and on the Sabbath, Mr. McKinney preached the annual sermon, and the Lord's supper was observed. Mr. Wilder writes: "A special subject of prayer, on Thursday morning, was our native country;—that God would give victory to her arms, would overthrow slavery, and restore prosperity and peace, founded on righteousness and justice. It was good for

us to be thus assembled; our hearts flowed together, and never, since I have been in the mission, was such unity of feeling and such unalloyed mutual love manifest. In regard to our work among the heathen, much progress was reported, and great hopefulness prevailed. At all our stations there were said to be manifestations of progress, and increasing interest in the gospel and in civilization. The sad thing, which pained us, was the present destitution of one of the stations and the prospective destitution of others."

The general letter, presenting a brief report for the year, will be mostly given here. It will all be read with interest, and specially the paragraphs respecting the native preacher, the missionary society, and the very gratifying *benevolent contributions*.

#### Deaths—Laborers Away.

Since our last annual report, two beloved members of this mission have been removed by death. Mrs. McKinney died November 26, and Mrs. Ireland, January 25. We may truly say, Sorrow hath filled our hearts. We have two less to pray for this heathen people; two less to set before them the example of a devoted Christian life; two less to tell them of a Savior's love and guide them in the way to heaven. But we have the sweet assurance that our loss is their gain.

The death of two infants, children of Mr. McKinney and Mr. Stone, are also referred to.

Mr. L. Grout and family have recently left for America, and Providence seems now to indicate plainly that others, on account of ill health and domestic afflictions, must soon follow. Messrs. Lindley and Rood have not yet returned. Thus our number is fast diminishing, while the urgency of the demand for missionary labor in this field in no measure abates, but is, rather, constantly increasing, as the old prejudices of the people against the gospel, one after another vanish, and they become more willing to be instructed. Can we see old stations, where churches have already been formed and the star of hope is brightening, abandoned—can

we know that there are thousands all around us waiting to receive the gospel, to whom we have no messenger to send, and not feel sad at the prospect of our number being diminished? May the Lord of the harvest speedily send forth laborers into his harvest.

#### *Spiritual Progress.*

During the past year, the word has not been preached without manifest results. We have seen men and women, grown old in heathenism, regularly coming to the place of worship, and attentively listening to the words of divine truth. We have heard the sigh of repentance, and have been permitted to direct inquiring sinners to the Lord Jesus Christ; and we have good evidence that some have found him, to the joy of their souls. We confess we had hoped and prayed for greater things, but God's set time to convert large numbers of this people, has not yet come. We have abundant reason to be grateful for the many tokens of his favor already shown us, and will continue to labor and pray, and hope for greater results. Twenty have been received to church fellowship, and others have manifested a desire thus to be connected with the people of God.

#### *Schools.*

Our Sabbath schools deserve to be mentioned as a very important agency in prosecuting our missionary work. The aggregate attendance at these may be set down at not far from five hundred, a large proportion of whom are able to read and recite lessons from the Bible. Some are taught to read in these schools who, otherwise, would never learn. May we not reasonably expect much from so large a company of Sabbath school scholars? Can the truth find its way into so many minds, without affecting permanently, for good, the hearts and lives of some?

Day schools have been maintained at nearly all our stations. Five are taught

by native teachers, and three are supported entirely by the people. One school pays its teacher five pounds per month, another three pounds, and another one pound ten shillings. One of the most gifted and influential of the native converts connected with the mission, has committed his oxen and wagon and farm to the charge of others, and given himself to the work of teaching. He has between forty and fifty scholars. We have great confidence in him as a steadfast Christian man, and should he continue to teach, we have no doubt he will have a great and salutary influence over his pupils. At some of the stations, the number of children attending school from the heathen kraals has been much larger than in former years, giving evidence that the tide of ignorance is beginning to ebb even among those who have hitherto loved darkness rather than light. It is not so unpopular for a heathen to know how to read as it once was, when the idea generally prevailed that to have this knowledge was to be a believer, and to be a believer, was the worst thing that could befall a man.

#### *Native Preacher—Missionary Society.*

The young man mentioned in our last annual report as having commenced missionary work not far from Mapumulo, has continued to preach regularly during the year. The people receive him kindly, speak well of him, give good attendance on the Sabbath, and send their children to him to be taught to read. He lives at his station, and so far as we are able to judge is doing good service. He is supported by the Zulu Home Missionary Society, whose funds are deposited with our treasurer, to be used in defraying the expenses of native preachers. We regard the case of this young native preacher, in connection with the Society which supports him, with peculiar interest, as marking the beginning of a new era in African missions, or perhaps we should say, as itself the beginning of real African

missions in modern times. It is certainly an indication that important steps have been taken in advance by this people. But a few years ago, when the missionaries first came among them, they had no written language, and only the most vague ideas of a Supreme Being. Now, they are able to send forth and support one of their own number as a herald of the gospel, and they would cheerfully support others, could suitable persons be found to offer themselves. One of their great wants now, is a school where young men can be educated with special reference to the ministry and the work of teaching.

#### *Benevolent Efforts.*

Some reference to their contributions for the year, will show that the Zulu converts are by no means wanting in practical beneficence. They have contributed for home missions, £39 14s. 9d.; for schools, £57; to the funds of the Board, £28 17s. 6d.; to aid Mr. Stone when his house was burned, £6 18s. 5d.; for the relief of the poor of the church, £2 13s. 1d.; for other purposes, £14 0s. 2d; making in all, £149 3s. 11d. In addition to this, the people of Amanzimtoté have pledged £50 to aid in defraying the expenses of Mr. Rood's return, and the people of Umvoti have quarried and drawn the stone for the foundation of a new chapel, 70 by 35 feet,—work estimated at £20 4s. 6d.; and they say that they will furnish the means for completing the building, in a substantial and workman-like manner. Aside from these things, which may be set down in figures, we ourselves have received substantial favors from the people, which, though they may not be recorded, will long be gratefully remembered.

#### *Printing.*

The "Ikmezi," a monthly sheet of four pages, printed in Zulu, has been regularly issued from the press, and has had about two hundred and fifty

native subscribers. Two thousand copies of a new Hymn Book, and three tracts—"Act of Faith," "Parley the Porter," and "Happy Waterman," in all, about 44,000 pages,—have been printed. Other books are being prepared and will soon be ready for distribution.

The prompt and liberal contributions of the colonists have enabled Mr. Stone to rebuild his house, which was destroyed a year ago by fire. They show, also, a friendly feeling to us, highly gratifying and encouraging.

Many cases of interest have occurred in the mission, which may be given more properly in our station reports. From this general view it will be seen that we are not retrograding or standing still, but steadily and hopefully progressing.

## DONATIONS.

### RECEIVED IN SEPTEMBER.

#### MAINE.

Cumberland co. Aux. So. H. Packard, Tr.	
Gorham, W. W. 50; (ack. in Oct. as fr. W. W. Gorham.)	
Portland, 2d ch. m. c.	36 00
Franklin co. Aux. So. Rev. I. Rogers, Tr.	
Farmington, m. c.	10 00
Kennebec co. Conf. of chs.	
Augusta, South ch. and par. m. c.	68 73
Lincoln co. Aux. So.	
Union, Cong. ch.	10 00
Woolwich, do.	15 00—25 00
Penobscot co. Aux. So. E. F. Duren, Tr.	
Bangor, 1st par. cong. ch. and so.	
8; Hammond st. ch. 25; (ack. in Oct. as fr. Hanover st. ch.)	82 00
Brewer Village, Cong. ch. and so.	
which com. Rev. WELLINGTON NEWELL an H. M.	50 00
Dover, Miss A. S. B.	3 00
Holden, C. F. R.	1 00
Orono, Cong. ch.	19 31
Orrington, do.	4 00—159 31
York Conf. of Chs. Rev. G. W. Cressey, Tr.	
Biddeford, Pavilion so.	18 00
Lyman, Cong. ch. and so.	16 00
Norridgewock, do.	44 00—78 00
Belfast, 1st cong. so.	10 00
Calais, 1st cong. ch. and so.	65 00
Castine, Rev. Mr. Ives's so.	11 50
Turner, Cong. ch. m. c.	4 50—92 00
	469 04

*Legacies.*—Bucksport, Miss Lydia Buck, by Henry Darling, Ex'r, (prev. rec'd, 200 ) 150 00  
619 04

#### NEW HAMPSHIRE.

Cheshire co. Aux. So. A. Duren, Tr.  
Sullivan, Individ. wh. and prev.



dona. cons. ATWILL C. ELLIS an H. M. 66; Misses Hinds and Parker, 1;	61 00
Winchester, Cong. ch. and so. m. c.	15 00—76 00
Grafton co. Aux. So. W. W. Russell, Tr.	
Bath, Cong. ch.	11 00
Bristol, Ch. and so.	11 00
Piermont, Cong. ch. and so.	21 00
Plymouth, Mrs. C. Bartlett,	5 00—48 00
Hillsboro' co. Aux. So. E. S. Russell, Tr.	
Hollis, Cong. ch. and so.	28 00
Manchester, C. B. Southworth,	20 00
Nashua, m. c.	32 92—80 92
Merrimack co. Aux. So. G. Hutchins, Tr.	
Franklin, J. B. Aiken, for miss. to Syria,	41 00
London, Cong. ch. and so. 1; E. S.	
50c.;	1 50
Salisbury, Cong. ch. and so.	42 24
Warner, do.	40 00—124 74
Rockingham co. Conf. of chs. F. Grant, Tr.	
A friend,	2 00
Hampstead, Cong. ch. and so.	27 60
Portsmouth, North ch. and so. m. c.	52 50
Salem, Cong. so.	5 00—86 50
Strafford Conf. of chs. E. J. Lane, Tr.	
Dover, Belknap ch. and so.	40 00
Gilmanton Iron Works, Cong. ch. and so.	8 25—48 25
	464 41
Colebrook, Cong. ch. and so. m. c.	10 00
Lancaster,	12 70—22 70
	487 11

## VERMONT.

Addison co. Aux. So. A. Wilcox, Tr.	
Cornwall, Cong. ch. and so.	19 00
Shoreham, Miss I. G. Birchard,	5 00
Weybridge, Cong. so.	30 00—54 00
Caledonia co. Conf. of chs. E. Jewett, Tr.	
Burke, Ch.	7 00
Cabot, A friend,	1 00
Hardwick, L. H. Delano, 50; O. K. 2;	52 00—60 00
Chittenden co. Aux. So. E. A. Fuller, Tr.	
Burlington, Calv. cong. ch. and so. m. c. 25; a friend, 5;	30 00
Essex, Cong. ch. four sisters,	9 00—39 00
Franklin co. Aux. So. C. B. Swift, Tr.	
Enochburg, S. H. Dow,	10 00
Georgia, Cong. ch.	4 50—14 50
Orange co. Aux. So. Rev. J. C. Houghton, Tr.	
Brookfield, 2d cong. ch. and so.	3 60
Carinth, Cong. ch. and so.	14 00
Randolph, do.	26 37
Thetford, N. H.	1 00—44 37
Orleans co. Aux. So. Rev. A. R. Gray, Tr.	
Derry, Cong. ch. and so. 5, 24; Rev. J. Fraser, 2	7 24
Rutland co. Aux. So. J. Barrett, Tr.	
Brandon, Jno. Howe, Jr., wh. cons. Mrs. EMMA D. HOWE an H. M. 100; a friend, 1;	101 00
Washington co. Aux. So. G. W. Scott, Tr.	
Montgomery, Cong. ch. and so.	15 00
Windser co. Aux. So. J. Steele, Tr.	
Hartford, Rev. H. A. Hazen,	1 00
Quechey, Cong. ch. and so.	11 40
Royalton, m. c.	5 68—18 08
	253 17
Manchester, Cong. ch. and so.	88 00
South Hero, do.	12 60—100 00
	453 17

<b>Legacies.</b> —Guildhall, Estate of Miss Laura Hubbard, dec'd,	5 00
Waterford, Abel Cheney, by Jona- than Ross, Ex'r,	1,726 50—1,731 50
	2,184 76

## MASSACHUSETTS.

Berkshire co. Aux. So. H. G. Davis, Tr.	
Great Barrington, 1st cong. so.	31 41
Lenox Furnace, A friend,	2 00
Sheffield, Cong. so.	31 33
Stockbridge, do. m. c.	60 00

Williamstown, A. L. Perry, which cons. Rev. HENRY M. HAZEL- TINE, of Sherman, N. Y., an H. M.	50 00—164 76
Boston, (of which fr. a Western gentleman, 50.)	133 19
Essex co. North Aux. So. J. Caldwell, Tr.	
West Amherst, Cong. ch. and so.	179 20
Essex co. South Aux. So. C. M. Richardson, Tr.	
Essex, 1st cong. ch. to cons. Mrs. MARIA W. BACON an H. M.	100 00
Lynnfield Centre, Cong. ch. and so.	5 00
Salem, South ch. and so.	46 22—153 22
Essex co.	
Lawrence, Tithea, fr. a friend,	10 60
Methuen, A friend,	25 00
Salem, Tab. ch. and so. m. c. 15, 40;	
unknown, 2, 50;	17 90
W. Boxford, A friend,	5 00—57 90
Franklin co. Aux. So. L. Merriam, Tr.	
Ashfield, 1st cong. ch. m. c.	21 77
Barnardston, Ortho. cong. so.	42 82
Gill, Cong. so.	5 62
Norfield, Trin. so. 11, 36; la. cent so. 12;	23 36
Sunderland, Cong. ch. and so.	8 79—105 36
Hampden co. Aux. So. J. C. Bridgman, Tr.	
Indian Orchard, Cong. ch. 5; Rev. Otis Lombard, 10;	15 00
Hampshire co. Aux. So. S. E. Bridgman, Tr.	
Amherst, L. Sweetser,	50 00
South Hadley, 1st ch. and so.	31 00—81 00
Middlesex co.	
Cambridgeport, 1st evan. cong. ch. m. c. 25, 25; a friend, 50;	75 25
East Cambridge, Evan. cong. ch. m. c.	12 21
Fitchburg, C. C. ch. m. c.	37 00
Frammingham, Hollis ch. and so. m. c.	100 00
Littleton, A friend,	50 00
No. Chelmsford, Rev. B. F. Clark and wife,	50 00
Townsend, Ch. and so.	25 00
Watertown, A friend,	8 00
West Cambridge, Ortho. cong. ch. and so.	285 95—714 41
Norfolk co.	
Brookline, Harvard ch.	106 00
Brighton, Two friends,	25 00
Dorchester, Mrs. A. Mann,	3 00
Roxbury, Eliot ch. m. c. 20, 74;	
Vine st. ch. m. c. 37, 48;	48 22
Stoughton, 1st cong. ch.	50 00
West Roxbury, South evan. cong. ch. m. c.	29 72—261 94
Palestine Miss. So. E. Alden, Tr.	
Braintree, 1st par. La. Palestine miss. so.	53 00
So. Weymouth, Rev. Mr. Terry's cong. so. m. c. 19, 45; la. for na- tive helper, 31, 75; Rev. J. P. Terry, 15;	86 20—139 30
Taunton, vic.	
Fall River, Central cong. ch. and so. (of wh. fr. Nathan Durfee, wh. cons. Mrs. ELIZA A. FISH, Mrs. JANE E. BRACKETT, Miss JULIA M. FISH, Miss CAROLINE F. FISH, and FRANK L. FISH, H. M. 500.)	515 60
Norton, Trin. cong. ch.	12 55—537 55
Worcester co. North. C. Sanderson, Tr.	
Westminster, M. H. Hitchcock,	8 46
Worcester co. Central Asso. W. R. Hooper, Tr.	70 00
Worcester co. South, W. C. Capron, Tr. W. Millbury, E. W.	1 00

A friend in Worcester County, 1,000; erro- neously ack. in Oct. Her.	2,722 19
Chelms, Miss E. D. 30; Broadway ch. m. c. 19, 43; Winnisimmet ch. m. c. 31, 38;	80 71
Mrs. F. S. M. 10; mother of a mis- sionary, a thank-offering, 10;	20 00—100 71
	2,822 90

<b>Legacies.</b> —Conway, Mrs. Beulah B. Avery, by Mrs. M. H. Avery, Ex'r, wh. cons. Rev. WILLIAM F. AVERY an H. M.	
Gardner, Mrs. Sarah Waitt, by William Pierce, Ex'r,	60 00
Marblehead, Joel Newhall, by Sparhawk, Jr., Ex'r,	100 00
Southwick, Rebecca Bingham,	250 00
Webster, Ruth Twiss, by L. H. Marble and Levi Hammond, Ex'rs,	24 00
	20 00—454 00
	3,276 90

## CONNECTICUT

Fairfield co. East, Aux. So.	
Bridgeport, A friend, 1; miss. and benef. so. of 1st cong. ch. 56.66:	67 66
Danbury, Mrs. A. L. Sherwood, for Mrs. Bonney's sch. at Canton,	20 00
Stratford, Cong. ch. m. c. 31; la. miss. so. 64; which with prev. dona. cons. PETER P. CURTIS an H. M.	95 00—182 66
Fairfield co. West, Aux. So. C. Marvin, Tr.	
South Norwalk, Cong. ch.	8 00
Stamford, 1st cong. ch. Jas. Betts,	50 00—58 00
Hartford co. Aux. So. A. G. Hammond, Agent.	
Burlington, Cong. ch. m. c.	5 00
Bloomfield, do.	6 00
East Windsor, 1st ch. 1.50; N. S. O. 3;	4 50
East Windsor Hill, Cong. ch.	16 73
Hartford, Centre ch. m. c. 7.35; a friend, 3; South cong. ch. Seth Terry, to cons. Rev. THORPHE J. HOLMES of East Hartford, and JAMES T. GARDNER of Troy, N. Y., H. M.	
Windsor, Cong. ch.	178 25
Litchfield co. Aux. So. G. C. Woodruff, Tr.	40 00—250 48
Barkhamstead, H. M. Bexford,	5 00
Kent, Cong. ch.	33 00
Litchfield, Rev. David L. Parmelee, wh. with prev. dona. cons. WILLIAM H. FARNUM, of Morris, an H. M. 50; m. c. 5.25;	55 23
Morris, Coll.	11 00
Winchester Centre, Coll.	3 00
Avails of pamphlets sold,	15 41—142 64
Middlesex Asso. J. Marvin, Tr.	
Centre Brook, Ch. and so. m. c. 30; less exc. 8c.	29 92
New Haven City, Aux. So. F. T. Jarman, Agent.	
New Haven, North ch. m. c. 9.60; Dav- enport ch. m. c. 4.72; a friend, 10;	29 32
Yale college, W. H. Hale, 5;	
New Haven co. East, F. T. Jarman, Agent.	
Durham, 1st cong. ch.	18 50
New Haven co. West Conso. W. Atwater, Tr.	
Bethany, Cong. ch.	23 00
West Haven, do.	118 70—141 70
New London and vic. and Norwich and vic.	
F. A. Perkins and C. Butler, Trs.	4 45
Lisbon, 1st cong. ch.	112 00—116 45
North Stonington, Cong. ch.	
Windham co. Aux. So. G. Danielson, Tr.	5 00
Windham, Cong. ch. m. c.	974 67
A friend,	50 00
	1,024 67

<b>Legacies.</b> —Newington, Nancy S. Wells, by Jeremiah Seymour, Ex'r,	
	50 00
	1,074 67

## RHODE ISLAND.

Providence, G. H. Curtiss, 1,000; ack. in Oct. Herald as from G. H. Curtiss.	39 00
Tiverton, Ch. and cong.	

## NEW YORK.

Auburn and vic. I. F. Terrill, Agent.	
Auburn, 1st pres. ch. wh. cons.	
Mrs. SARAH M. BEND an H. M. 110 43	

Northville, Pres. ch.	23 95
The Square, do.	10 00—144 38
Geneva and vic. Aux. So. W. H. Smith, Agent.	
Geneva, Pres. ch. 88.70; less exc. 44c.;	88 26
New York City and Brooklyn, A. Merwin, Tr.	
St. Lawrence co. Aux. So. C. T. Holburn, Tr.	77 10
Brasher Falls, Miss H. 1; pres. ch.	
m. c. 6;	7 03
Canton, 1st pres. ch.	65 67
Stockholm, Pres. ch. m. c.	3 00—75 67
	385 41

Albion, Pres. ch. miss. so. 50; less exc. 25c.;	49 75
Canterbury, Pres. ch.	10 00
Chestertown, do.	7 10
Clinton, Rev. H. Boynton,	5 00
Cornwall, Pres. ch.	11 58
Coventry, 1st cong. ch. 13; 2d do.	
71.62; m. c. 4.62; less exc. 35c.;	88 66
Fort Columbus, G. Loomis, U. S. A.	4 00
Fort Covington, Pres. ch.	12 00
Franklinville, do.	1 00
Hancock, Systematic Benev.	10 00
Henrietta, Cong. ch.	7 37
Hornellsville, Judge Thatcher, 1;	
Mr. Bennett, 1;	2 00
Hudson, Charles Paul,	50 00
Keudall, Pres. ch.	3 03
Lewiston, do.	10 00
Malden, do. m. c.	19 00
Maine Village, Cong. ch.	7 09
Marathon, Rev. H. Lyman,	3 00
Moria, Cong. ch. m. c.	23 00
Morrisania, 1st cong. ch.	30 00
Morrisville, Cong. ch. and so.	20 42
Newark, Pres. ch. 138.62; m. c.	173 00
14.48;	4 00
New York, Mrs. C. M. R.	64 92
Owego, 1st pres. ch. m. c.	20 37
Poughkeepsie, 1st pres. ch.	20 00
Preston, W. Packard,	5 00
Princeton, D. Elder,	11 60
Rocky Point, Cong. ch.	15 00
Rodman, Cong. ch. and so.	149 23
Roane, I. T. Miner, 10; pres. ch.	
114.64; m. c. 34.59;	4 07—299 22
Sherburne, Rev. J. G. Kearcher and fam.	5 00
Stafford, A thank off'g, by a friend,	10 00
Summer Hill, By Rev. I. T. Adams,	16 25
Tremont, Pres. ch.	8 00
Valatie, do.	45 00
Victory, do.	4 00
Watkins, do. friends,	4 07—299 22
	1,314 63

<b>Legacies.</b> —Canandaigua, Miss Sophia M. Shepard, by H. W. Taylor and Charles Shepard, Ex'rs,	
	16 43
	1,331 06

## NEW JERSEY.

Bloomfield, Mr. and Mrs. G.	29 00
Bonton, Pres. ch. m. c.	8 63
Caldwell, Pres. ch. 77.55; m. c. 32;	109 35
Elizabeth, 3d pres. ch.	41 78
Jersey City, Rev. B. M. Lusk,	5 00
Orange, 2d pres. ch. 130.71; m. c.	153 00
22.39;	
Orange Valley, Cong. ch. wh. cons.	
Rev. GEORGE B. BACON an H. M. 81 77	
Wantage, 1st pres. ch.	58 00
Whippany, Pres. ch.	39 00—509 55

## PENNSYLVANIA.

By Samuel Work, Agent.	
Carlisle, 1st ch.	55 00
Danmore, Pres. ch.	40 00
Philadelphia, J. D. L. (of wh. for Bebek student, 6;) 16; Central ch. Mrs. Lentz, 20; Kenderton ch. m. c. 3.38; Mantua ch. 37.16;	76 54
West Chester, Ch.	45 00—216 54
Athens, G. A. Perkins,	5 00
Gibson, By A. Tiffany,	10 00

Lewiston, F. I. Hoffman,	20 00
Montrou, Pres. ch.	20 00
Philadelphia, HORACE W. PITKIN,	100 00
wh. cons. him an H. M.	15 00—230 00
Titusville, Pres. ch.	415 51

## MARYLAND.

Taneytown, W. Walker,	20 00
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## VIRGINIA.

Rip Raps, By N. Y. Observer,	25 00
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## OHIO.

By G. L. Weed, Tr.	
College Hill, Pres. ch. m. c.	6 00
Johnstown, do.	10 00—16 00
By T. P. Handy, Agent.	
Birmingham, Cong. ch.	6 00
Chatham,	13 00
Cleveland, Rev. M. C.	1 00
Edinburg, Cong. ch.	22 00
Florence, do.	7 00
Fostoria, W. C. Turner,	5 00
Freedom, Cong. ch.	12 00
Grafton,	10 00
Mantua,	2 00
Nelson,	11 00
N. Eaton,	3 00
Painesville, E. E. Kelsey, 7th Reg.	
O. V.	3 00
Richfield, Mrs. S. S.	5 00
Twinsburg, Cong. ch.	15 00
Wayne, 10; S. H. J. 5; indiv. 5;	20 00—142 00
Ashtabula, 1st pres. ch. m. c.	6 00
Atwater, Cong. ch. and so.	16 87
Clarksfield, S. Pelton,	5 00
Coshocton, Pres. ch.	5 00
Defiance, Rev. E. R. Tucker, 4;	
widow's mite, 25c.; 1st pres. ch.	14 25
10;	5 82
Farmington, Pres. ch. m. c.	4 00
Hartford, 1st cong. ch.	10 00
Hudson, Prof. J. C. C.	
Johnston, Mrs. A. P. Merrell, 5;	6 00
Miss M. A. G. 1;	10 00
Kirtland, Cong. ch.	
Mesopotamia, Pres. ch. 2,75; a friend,	
5,50; prem. on coupons, by Rev.	
W. T. Milliken, 1,46;	9 76
Montgomery,	5 00
Naira, Madison pres. ch.	2 00
Rootstown, Cong. so. 8; disc. 15c.;	7 85
Ruggles, Ch.	10 00—122 55
	280 55

## INDIANA.

Danville, Pres. ch. m. c.	24 00
Rising Sun, Pres. ch. a. bal.	7 00—31 00

## ILLINOIS.

By Rev. C. Clark.	
Granville, Pres. ch.	40 35
Joliet, do.	10 00
Sycamore, Cong. ch.	15 41—63 76
Chicago, Union Park ch.	15 00
Galesburg, H. E. Hitchcock, 20; 2d	
pres. ch. 26; 1st ch. of Christ,	
28,75;	72 75
Jacksonville, T. C.	5 00
Mt. Sterling, Pres. ch.	17 80
Neponset, Rev. C. M. Barnes,	5 00
Rockford, Westminster pres. ch.	20 00
Rushville, A friend,	10 00
Tolson, W. Keetle,	5 00—150 55
	216 31

## MICHIGAN.

Adrian, H. E. C.	3 00
Burr Oak, Pres. ch.	8 00
Edwardsburg, do. 5; Rev. E. W.	
Taylor and fam. 5;	10 00
Kalamazoo, H. I.	1 00
Kensington, C. Wells,	10 00
Niles, Pres. ch.	100 00—132 00

## WISCONSIN.

Beloit, A friend,	10 00
Delavan, J. S. Officer, 100; cong. ch.	
45,77;	145 77
Paris and Bristol, Cong. ch.	10 00
Union Grove, do.	1 00—166 77

## IOWA.

Camanchee, 1st pres. ch.	3 00
Centre Point, Pres. ch.	1 30
Davenport, Edwards cong. ch. m. c.	5 00
Fayette,	1 00
Grinnell, Cong. ch. and so.	18 00
Vinton, Ch.	4 00—32 30

## TENNESSEE.

Jackson, C. S. Shelton,	5 00
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## MINNESOTA.

Saint Paul, Rev. A. S. Fiske,	10 00
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## NEBRASKA TERRITORY.

Omaha City, Rev. B. G. 1; Mrs. G. 1;	2 00
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## CALIFORNIA.

San Francisco, 1st cong. ch.	100 00
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## FOREIGN LANDS AND MISSIONARY STATIONS.

Eaton, C. E., Cong. ch. and so.	22 00
Phillippopolis, Turkey, Rev. Jas. F. Clark,	
wh. cons. ARTHUR E. PAINE, of Holden,	
Ms., an H. M.	100 00
Yair, Selkirk, N. Britain, ALEXANDER	
PRINGLE, which cons. him an H. M.	100 00
	222 00

## MISSION SCHOOL ENTERPRISE.

## RECEIVED IN SEPTEMBER.

MAINE.—Bath, Winter st. s. s. (of which	
for sup. of a sch. in Madura, 25; 50;	
Sandy Point, cong. s. s. 11,43;	61 43
NEW HAMPSHIRE.—Acworth, Cong. s.	
s. 7,57; Fisherville, s. s. for sup. of miss.	
sch. India, 36; Greenfield, 1st cong. ch.	
s. s. for sch. in do. 14,23; West Concord,	
s. s. 6;	63 80
VERMONT.—Derby, s. s. 5; Fayetteville,	
J. P. Bixby, 1,16; W. E. Bixby, 1,16;	
Mary W. Dunklee, 29c.; W. Randolph,	
cong. s. s. 20;	27 61
MASSACHUSETTS.—Edgartown, cong.	
s. s. Miss C. Arey's class, 1; Groveland,	
cong. s. s. for sch. in Madura, 10; W.	
Boxford, cong. s. s. 1,50; Uxbridge,	
Helen J. Abbott, 1; West Roxbury,	
South evan. ch. s. s. 10,02;	23 52
CONNECTICUT.—Kent, cong. s. s.	23 00
NEW YORK.—New York city, Alexander	
miss. s. s. to sup. Nashan, a native	
helper, Nicomedia, Turkey, 17,76; Wad-	
ham mills juv. miss. so. 3;	20 76
NEW JERSEY.—Orange, 1st pres. ch.	
for Mrs. Vrooman's sch. Canton, China,	35 00
PENNSYLVANIA.—Philadelphia, North-	
ern Liberties, 1st pres. ch. inf. class, 10;	
Smithfield, s. s. for girls' sch. Oroniah,	
16;	26 00
OHIO.—Ruggles, Juv. miss. so. 5; New	
Richmond, pres. ch. s. s. 1;	6 00
	287 12

Donations received in September,	9,066 66
Legacies,	2,402 02
	\$ 11,468 68